

THE  
WHITE WOLFE

OR,

A Sermon Preached at PAULS

Crosse, Feb. 11. being the last Sunday in Hillarie

Tearme, Anno 1627. and printed somewhat  
more largely then the time would permit,  
as that present to deliuer.

Wherein Faction is vnmasked, and iustly taxed  
without malice, for the safetie of weak  
CHRISTIANS.

Especially, the Hetheringtonian Faction growne  
very impudent in this Citie of late  
yeeres, is here confuted.

By STEPHEN DENISON, Minister of Katherine  
Cree-Church, London.

1. TIM. 1. 3.

As I beought thee to abide still at Ephesus, when I went into Macedonia, that  
thou mightest charge some, that they teach no other Doctrine.

HERR. aduers. LVCIFERIAN.

Quamodo destrulla sunt Diaboli Cinitates, & in fine, hoc est in seculorum  
confirmatiōe, idola curruerunt.

AT LONDON,  
Printed by GEORGE MILLER, dwelling in  
Blacke-Fryers. 1627.



T O  
THE HIGH

And Mighty PRINCE  
CHARLES,

By the Grace of God, King of  
Great Britaine, France, and Ireland, Defen-  
der of the FAITH, &c.

Most Dread Soueraigne, &c.

**S**Eneca saith, *nallum ex om-  
nibus clemētia magis quam  
Regem aut principem de-  
cet*; Clemency becomes  
no man better then a  
King or Prince, and be-  
ing fully perswaded, that this, together with  
all other both Princely and sauing graces  
meete in your Maiesties royall breast, euen  
as the lines of a circumference meete in the

Lib 1. de Clemē-  
tia, c. 1.

center or middle point: I am encouraged to present this Sermon to your Princely view. I know indeed it is not with Kings as \* *Theocritus* saith, it is with persons without employment, ἀργῶς αὖτις ἔσθαι which keepe every day holy day: the employments and labours of Printes are farre greater then ordinary Subiects can conceiue: yet I hope I may say of your Maiesty, as \* *Fulgentius* saith of *Thrasimund* the King vnto whom he writes, *te numerosis Regni curis iugiter occupatum, feruenti cognoscenda sapientie dilectione flammari*; that howsoeuer your royall heart be much taken vp with manifold cares cōcerning the Kingdome, for the common safety of all your Subiects, yet it is inflamed also with a godly zeale after the best things; your Maiesty is a Defender of the true Christian Faith, in which respect you are highly honoured and sincerely beloued of all your true hearted and truely Religious Subiects: no doubt they dayly pray for you, they blesse God for you, they esteeme you the breath of their nostrills, and this loue of the Subiects is to be esteemed by Kings their strongest Defence or Castell in respect of ordinarie

meanes;

\* *Eidyl.* 15. v. 26

\* *Lib.* 1. c. 1. ad  
*Thrasimund* re-  
gem.

meanes; as \* *Isocrates* saith to *Nicocles* the King, in his Greeke Oration made before him, *φυλακῇ ἀπαραλείπτῃ ἡγῆτασθαι τοῦ σώματος ἐν αὐτῇ πόλει τῶν ἑθνῶν*: *thinke the loue of the Citizens the safest guard of thy person*: & indeede so it is vnder God. There hath bin discouraged of late vnto your Maiesties high Commission-Court, a dangerous familisticall sectarie, one *John Hetherington*, by trade a Boxmaker, who hath seduced and withdrawne many as well men as women from the Church of England, in the famous Citie of London, by his subtile suggestions, as hath bin proued against him, I cannot more fitly describe him then by the words of my Text; *Lupus est ouili pelle reclusus*: he is a Wolfe in a Sheepes-skinne: for outwardly if hee liue amongst Protestants, hee will seeme to bee a Protestant, if a bare profession *verbo tennus*, will serue the turne, whilst in the meane time hee may gird at them in his writings, and condemne them as adulterous Congregations in his books, Conuenticles or otherwise. Secondly, hee will seeme to be a conformable man to the Doctrine of the Church, if subtile equiuocations and cunning euasions will passe

\* In *Orat.* ad  
*Nicol.* de regno.

## The Epistle

for conformance. Thirdly, hee will seeme an innocent person, if impudent denials or casting of aspersions vpon honest witnesses will goe for innocency. And in this, that honourable quicksighted and Eagle-eyed Court deserueth great encouragement; in that when they had to deale with one that would deny almost all that was laid to his charge, yet they discerned aright of him, and accordingly censured him; and thus the Greeke Prouerbe is verified *Ανδρας ἀντις οὐραίου*. The Wolfe thinkes to run from the Eagle, and so to escape, but all in vaine: and amongst those worthy and learned Commissioners, he that is the chiefe, *optimo iure primas agit*: whose *acumen*, whose soundnesse in the faith, whose singular grauity, whose happy speech, whose excellent parts euery way are the very grace of that venerable Court: it may be said of him as *\*Gregorie Nazianzen* saith of *S. Basil* Archbishop of Cæsarea (whom he stiles μέγας Βασίλειος) that he is like vnto *Noah*, vnto whom the Arke of the Church is committed, and so kept from drowning, while it floats in the turbulent waters amongst Hereticks. And while I am speaking of Ecclesiasticall worthies,

\* Orat. 30 in laudem Basil.

## Dedicatorie.

thies, very dutie will not suffer me to be vnmindfull of him, vnder whom the Ministers of London liue as children vnder the care of an indulgent Father: his great humility will not suffer him to Lord it ouer the Clergie, nor his peaceable disposition to tyrannize: it may be said of him as *\*Saint Cyprian* Bishop of Carthage saith of himselfe in one of his Epistles; *Humilitatem meam & fratres omnes & gentiles norunt & diligunt*. I finde that I haue stirred vp to wrath against my selfe the most part of all the factions in England by this publike Sermon, which I made in the defence of Gods eternall truth, in loue to my Country, and in compassion of weake brethren which are in the most danger of seduction. I remember *Saint Paul* saith, that he had fought with beasts at *Ephesus*, after the manner of men, and in like sort it befallerh vnto mee at this time: I haue to deale with young Foxes which spoyle the Vine of the Church, and with Wolues, which seeke to strangle the Sheep of Christ: but what then? so long as I stand for that truth, whereof your excellent Maiestie is a defender, I doe not doubt of acceptance, and if my poore endeauiours

\* Lib. 4. Epist. 9.

*The Epistle, &c.*

endeauours shall be so happy as to finde acceptance with your sacred person as they haue found in the learned Court before your Maiesties Commissioners, and in the audience where the Sermon was preached, euen this acceptance greater then all the rest, shall be all-sufficient to blunt the edge of all the power of the aduersary, and to secure the Author from wrong and violence; yea, it shall no doubt encourage many able men in the Kingdome to take paines in the suppressing of faction, both by preaching, speaking and writing, so farre as shall be thought fit by authority. Thus crauing pardon for my boldnesse, I beseech almighty God to blesse your Maiesty with long life, and many happy dayes, with abundance of all gifts and graces in this world, and with eternall glory in that which is to come.

*Your Maiesties most*

*humble subiect,*

STEPHEN DENISON,

Minister of Cree-Church, London.



To the Christian Reader.

**H**on which hast a tender conscience, and desirest nothing so much as to know the right way to heauen, hauing also many doubts, which cause thee to runne up and downe sometimes to the publike Congregations, and other, sometimes to priuate Conuenticles, for resolution. I haue for thy sake and safety undertaken this paines; whereby I haue incensed many factious persons against my selfe, exposed my good name to the obloquie of a thousand bad tongues, and made bold with my owne Flocke whilst I was painefully imployed in this more laborious worke, which concerne a more generall and publike good. I haue had no helpe in this seruice, saue onely the good Assistance of Authority, for the which I hope I shall praise God as long as I liue, and the testimonies of honest witnesses. For howsoeuer there were many which disliked the Hetheringtonian Faction, abhorred their opinions, complained of them to Ministers in secret, and murmured against them which should see these things reformed, yet for any that would lend their helping hand to set forward this matter of so great importance for the common safety of the Church, I found none: vntlesse it were according to the Latine Proverbe post bellum suppetit. I met also with many discouragements, some in their ignorance would be ready to say, that though this faction held some absurd points, yet that they held nothing against the foundation; nor understanding how they undermine Religion at the very roote of it: for grant vnto them this, that our Church is no true Church of Christ, that our Ministers are no true Ministers of the Gospell, that our best Professors are Phari-

see,

## The Epistle

fees, that the Sabbath day is of no force, that a master of a Family is not bound to pray with or to Catechize his Family, that they are not Ministers that must studie for their Sermons: and such like; and I pray you what will become of Religion amongst us? Others say, that I ought to haue instructed them before I had complained: and did I not take paines publicly to instruct them; aske themselves if I did not weekly a whole quarter of a yeere together and upwards labour to reduce them from their pernicious opinions, yea aske themselves if three other Ministers at the least, did not take private paines with them about the same time when I had to deale with them in publike, so that they wanted neither publike nor private meanes to conuince and winne them: yea, how many Ministers haue lost their labour for about these twenty yeeres together in private reasonings with Hetherington and his factions company: and they are much deceived and mislead by reports, that thinke that I first complained, for aske Hetherington himselfe if hee did not first vniu'stly complaine of me to the Reverend Bishop of this Diocesse for my preaching against his familisticall opinions: upon the which his complaint, I was constrained by way of Apologie for my owne innocencie to declare his opinions before authority, and to shew what iust cause I had as a Pastor to forewarne my Flocke of such Seducers, that so being forewarned they might be forearmed. Thirdly, it might haue bene some discouragement unto mee to consider what a supererogatory I had to deale withall, which is like to a Chameleon ready to take any colour which may stand best with his owne designs, so that I should not sooner charge him with any error, but either under an equivocation, or else with an impudent denyall, he would lightly seeme to hold the quite contrary: yea, it might some-what haue daunted me to thinke what a clamorous faction I had to encounter with all, which go up and downe in every corner traducing & rayling upon such as most oppose their errors, which write railing letters & innuendives, seeking by all meanes to cast all contempt upon such as doe the most zealously seeke their good: yea, I say which

seeke

## to the Reader.

seeke their good; for I am not of Minervaes minde in Sophocles *οὐκ ἔστι γὰρ αἰὶνός τις ἐχθρὸς γελᾷν*? to thinke it the sweetest laughter to laugh at the troubles of an enemy, (If his troubles were troubles indeed and not rather advantages) howbeit I would bee loath that a Wolfe should bee nourished in the Sheepe-fold of Christ. For that is most true which is in the Arabike Proverbe, *فوق السراق الدب ظفر*  
qui pascit lupum vim inferit, hee that feedeth a Wolfe offereth violence to the Sheepe: but I was content to trample upon all these and many more discouragements for thy good O tender Christian: If my paines shall worke in any measure for thy confirmation against Seducers, and to forewarne thee to beware of private Conventicles, that thou mayest keepe close to the publike Ministry of the Word, and to the Communion of the Saints in the Church of God, I shall thinke my labour well bestowed: and thus I remaine,

Thine in the Lord,

S. D.

<sup>c</sup> In dioc.

<sup>d</sup> 1. Cent. Prov. verb 49.

The WOLF in a  
sheepes skinne.



BVT BEWARE  
OF FALSE  
PROPHETS.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν ἃς ἔρχονται πρὸς  
ὑμᾶς ἐν ἐφύμασι προβάτων ἰσχυθῶν δὲ ἑῖς αἰὼς λύκοι ἀρπαγῆς.

MAT. 7. 15.

*But beware yee of false Prophets which come unto you  
in Sheepes clothings, but inwardly they are raven-  
ning Wolves.*

SECTION I.

**I**N this Chapter and the two former wee  
haue that famous and learned Sermon of  
our Sauour, made by him in the Mount,  
graphically penned and set downe by our  
holy Euangelist Saint *Matthew*, one of  
the blessed pen-men of sacred Scripture,  
and Secretarie to the holy Ghost. In the description of  
which Sermon wee haue three inaine parts; the Preface,  
the Narration, and the Conclusion: the Preface in the first  
and second Verses of the fifth Chapter, wherein are expres-  
sed diuers necessary circumstances belonging to the Ser-  
mon: as first, the Author of it *bee*, that is, Iesus Christ.

B

Secondly,

Secondly, the place where it was made a *Mountain*. Thirdly, the gesture vied by our Saviour, *sitting downe*. Fourthly, the persons whom he taught his *Disciples*. Fifthly, the manner of expression, *when hee had opened his mouth*. The narration begins at the third verse of the fifth Chapter, and endeth in the 23. verse of the seauenth Chapter, and it is partly consolatory from the third verse to the end of the twelfth, and therein our Saviour demonstrateth the procreant causes of true happinesse for the comfort of weake Christians. Partly exhortatory from the 12. verse to the end of the 16. and therein he exhorteth his Disciples to walke worthy of their most holy calling. Partly interpretatory from the 17. verse to the end of the fifth Chapter: and therein he vindicates diuers of the Commandements from the false glosses of the Scribes and Pharises. Partly dehortatory in all the sixth Chapter & beginning of the seauenth. In the sixth hee dehorteth his Disciples from two Pharisaicall finnes, namely, vaine-glory concerning almes deeds fasting and prayer, from the first verse to the end of the 18. and couetousnesse expressed by worldly cares from verse the 19. to the end of the Chapter. This Dehortatory part is also contended in the beginning of the seauenth Chapter from the first verse to the sixth, & therein he dehorteth from two finnes more, to wit, rash iudging verse 1. 2, 3, 4, 5. and rash communicating of holy things to vnworthy persons, vers. 6. partly excitatory stirring vp to the duty of prayer, vers. 7, 8, 9, 10, 11. partly declaratory demonstrating the maine thing, the Law and the Prophets aime at in their doctrine. Partly directory giuing instructions concerning the way to heauen, vers. 13, 14. and partly premonitory, giuing warning concerning false Prophets, and other things depending thereupon, from vers. 15. to the end of the 23. Then in the last place wee haue the Epilogue or Conclusion from the 24. verse to the end of the seauenth Chapter, wherein wee haue Christ his application of his whole Sermon, ver. 24, 25, 26, 27. expressed by an elegant comparison taken from builders, and the effect which followed vp-

on this excellent pithie Sermon in the hearts of the hearers, which was astonishment or admiration in the two last verses.

By the which Logically Analysis wee may conceiue, that this Text is a maine part of the narration or subiect matter of the Sermon it selfe, being the very premonition concerning false Prophets, and also vpon what occasion it is brought in, namely immediately vpon a direction giuen concerning the strait way to heauen in these two verses going before: and it is as if our Saviour had said, I know my deare Disciples that you hearing of the narrow way which leadeth to happinesse, will be desirous after the manner of traouellers to aske all that you meet, but especially those which seeme to be Prophets, concerning this way for your better direction and conduction. But let me forewarne you of all other to beware how you aske direction of false guides; for they in stead of directing you, will set you quite out of the way, as it is the manner of Heresie so to do.

In the Text it selfe wee haue two parts: First, our Saviours caueat giuen to his Church concerning Seducers, in these words; *Beware of false Prophets*. Secondly, his lively description of them, in the rest of the Text. In the first wee haue two things; a title, *False Prophets*; and a caution, *Beware yee*. In the second our Saviour giueth a double description of Seducers: and first hee describeth them by their outward habit, or externall shew; *They come vnto you in Sheepes cloathing*. Secondly, by their internall qualitie or disposition, *but inwardly they are rauening Wolues*. In the handling of this Text we will obserue this method. First, we will speake of the intent, or of the Text in generall. Secondly, of the extent, or of the particular application thereof.

c Heresi enim  
vesti gradientes  
ab iuimere suo  
denique et ad se  
diuertiunt decet.  
Hier. in 9. pro-  
nub.



## SECT. 2.

και τω φησιν ομοιωται.

## Of false Prophets.

**F**alse Prophets. Having dispatched the Logickall Analysis, and diuided the Text into its severall branches, in the former Section: come wee now (*Christo Iuce*) to the particulars as they haue bette placed in the Diuision. And first of the first namely the title, *False Prophets*. The word Prophet is vsed in two senses in the Scripture; in a strict sence, and in a large: in a strict, and thus it is put for a preunciator or foreteller of things to come, being deriued from the Greeke verbe *προφητα*, which significth to diuine: and of these diuiners there haue bene two sorts: first, such as did diuine truly and sincerely, thus *Agabus* was a true Prophet, *Acts* 11. 28. foretelling of a famine, which also came to passe in the dayes of *Claudius Cesar*. Secondly, such as did diuine falsly, or if truly, yet not sincerely: such as did diuine falsly, thus those 400. in 1. *King*. 22. which prophesied that *Ahab* might goe vp to *Ramoth Gilead* and prosper, were false Prophets, as appeared by the euent. And thus the Heathen Oracles, which prophesied (as *Saint Augustine* hath it) that the Christian Religion should continue but 365. yeares, were found lying Oracles, our Religion hauing continued already aboue sixteen hundred yeares, yea it hath bene from the beginning. Secondly, such as did preunciare truly but not sincerely: thus the nine *Sibyls* which sprang up amongst the Heathen, and prophesied concerning the incarnation of Christ, and of his conuincing to iudgement, they were not to be esteemed true Prophetesses, because howsoeuer they predicted many truths, yet they serued the diuels turne in that which they did: seeking the credit of his kingdome, and not the glory of God. Much like vnto our vawitching witches, which doe some seeming good in the Common-wealth in helping men sometimes to their

c Lib. 18. de Ci-  
uit. Dei. c. 54.

c Lib. Sibyllin  
Orac.

their goods, and yet cannot be truly called good members, because whatsoeuer good they do, they do it in the diuels name, for the crediting of his kingdome; doing a thousand times more mischief to mens soules that seeke vnto them, then good to their bodies or estates.

Now here a question may be moued, viz. whether the gift of true sincere prediotion in matters diuine bee vtterly ceased or no. Learned *Aretius* saith, that it were rashnesse totally to denie the gift of Prophecie to the whole Church at these dayes; but by the leaue of that learned and worthy man, I will be bold to say that the *donum Propheticum*, or gift of Propheying, as it was in the Prophets of old, which did breath new Scripture, and foretell things to come certainly and infallibly, is finally ceased, because the Scripture is now so compleat, as that nothing must bee added thereunto, *Reuel*. 22. 18. /

Secondly, the word Prophet is taken sometimes in a large sence, and thus it is vsed for a chiefe Speaker or Teacher: and in this sence Ministers are called Prophets in diuers places in the new Testament: and thus also the Heathen Priests which were *Antistes sanorum*, as one speaketh, the Clarke of the Closet in the Idols Temples, were called Prophets. Thus in like manner *Atratus* and *Epimenides* Heathen Poets are tearmed Prophets in holy Scripture as being chiefe Speakers and Teachers amongst their Countrymen. Thus the word *נביא* which is the vltall word in the *Hebrew Bible*, put for a Prophet, comes of the root *נבא* as two of the Iewish *Rabbines* which are best Interpreters of the proprietic of their owne language haue noted, and the word *נבא* or *נביא* signifies to speake as well as to bud. And herein appeareth the vfeulnesse of the Rabbins, in that they goe beyond all the Lexicons in the world for the naturall deriuation of the Hebrew words of the old Testament from the right roots: indeed they are ma<sup>l</sup> Interpreters of the matter of Scripture, therein God hath iustly cast vpon them the spirit of slumber, but they are acute Interpreters of the words. /

a In Problem.  
Loc. de Prophet  
temerarium est  
negare in totum  
Ecclesie etiam  
hodierna hoc do-  
nū Propheticum.

c Festus Lib. 4.

c Rob. Shelom.  
c. Aben. Elrain  
c. 7. Exod. ver. 1.

c. *Alphedonia* in  
rhesus.

Here in my Text the word Prophet is taken in the large sense *ψευδοπροφητῶν*, false Prophets being put for *ψευδοδιδασκάλων*, false Teachers, by a *Synecdoche speciei magni expanſive*, as Rhetoricians ſpeake; a more particular tearme being vſed for a more generall. For it is not meant of ſuch Mountebanks, as tooke vpon them to foretell things to come, which commonly are the objects of ſcorn and diſriſon, that wee ſhould beware of them. Although it is true we muſt take heed of harkning vnto ſuch; but rather of ſuch impoſitors and ſeducers as tooke vpon them to be chiefe ſpeakers amongſt others, pretending either to ſpeake immediately from God by reuelation, as deified or rather diabolized Familiſts, or illuminated or rather occaecated Anabaptiſts and other Enthuſiaſts make their deluded Proſeſſites beleeue they doe, or elſe to ſpeake from the Oracle of Gods word by a ſpeciall inſight as they ſuppoſe, giuen vnto them to interpret Gods meaning in ſacred writ, as the Pope pretendeth he hath.

And lest that any should erroneously judge that by false Prophets here are meant onely erroneous Ministers, and such as are in orders, we are to know that the word *Pseudopropheta*; is according to the proper signification as much as *false Prophets*; that is, such as properly are not Prophets, but onely pretend themselves to bee so: and in this respect false guides amongst the people are as well meant here by Pseudoprophets, as amongst the Ministers. Thus much for the title given by our Saviour to deceivers of mindes, and that by way of exposition; as for the Use and application, it followes in the next Section saue one.

**SECRET**

SECT. 3.

Προέχεται ἀπὸ τῶν ψευδοπροφητῶν.

*Beware of false Prophets.*

**Π**ΡΟΙΧΕΤΕ, beware yee: the word *προιχεται* signifies properly *adhibere*, apply yee; as though hee had said apply your minde or heart. This word is taken in two senses: First in the sense of attending in *2. Pet. 1. 19.* ο *καλως ποιειτε προσεχοντες*, *Wee haue a more sure word of the Prophets, to the which you doe well that you doe attend.* Secondly, in the sense of bewaring in *Mat. 6. 1.* *προειχετε μετ' ελεγχου*, *Beware lest you giue your almes to be seene of men.* In which sense also the Heathen man vseth it saying, take heede lest thou bee as little children, which sometime affect to bee a Philosopher, sometimes to bee a Publicane, sometimes to bee a Rhetoritian, and sometimes to bee *Cæsars* Tutor. In my Text the word is taken in the latter sense, namely for bewaring, as you haue it faithfully translated in our last *English* translation; vnto which also the *Syrian* translation agrees *ܐܘܨܚܝܢ* which in the forme *israphel* signifies, bee ye forewarned; and the *Arabicke* in like manner *اوحذرون* *oedshoron*, which in the first conjugation in the imperative mood signifies *Caute*, beware yee, or take ye heed. Thus for the meaning of the word *προειχετε*.

**Beware of false Prophets.** Our Sauour giues this caueat both to his Disciples present, and also to all succeeding Christian Churches to the end of the world. To his Disciples present, because in their very dayes the Church was annoyed with diuers pernicious Sects: with the Pharisees, which like vnto our Papiſts, held Iuſtification by humane merites: with the Saduces, which held like vnto our Atheiſts, that the ſoule periſheth with the body: with the Eſſens, which thought themſelues to bee free from all humane authority: like vnto our Anabaptiſts, whom I

Προσέχετε τὸν ὄψον  
ἐν τῇ καρδίᾳ.

Προσχεμα ας  
καλδια εν φιλε-  
σοφια, υστερον  
ταλαιος ειτα ρι-  
τον ειτα επιτη-  
πον και ουκ  
Επιστειν Εμ-  
αχιν. ε. 36.

c Teste Iosepho  
lib. 12. c. 2. anti-  
quit.

tearime ours, not because they are of vs, but because like vn-welcome guests, they will needs lue amongst vs: for this cause Christ forewarneth his Disciples here to beware of false Prophets, that is, to beware of the Pharises, lest their iudgement should be corrupted in the maine, namely concerning the Doctrine of Iustificacion. Secondly, to beware of the Saduces, lest by their Atheisme they themselves should bee weakened in their faith. Thirdly, to beware of the Eisers, lest by their example they should shake off the yoke of subiection to lawfull authority. And in this our blessed Sauour should be a p. terner to all the Ministers of the Gospell, to teach them to the vtermost of their power to endeavour to beat downe the errors that either spring vp, or else are most rife in their times. *Tit. 1.9. 1. Tim. 1.13.*

Secondly, this caueat is also giuen by our Sauour to all succeeding Churches, because he foresaw by his owne spirit of Prophecie, that many false Prophets would arise in after times, *Mat. 24.24* he foresaw Antichrist arising in the West in the *Romane* Chaire, from the dayes of Boniface the third, who ambitiously obtained of *Phocas* the Emperour, to be called the Ecumenicall or Vniuersall Bishop of the whole Christian world; and therein approoued himselfe to be *pseudoprophet Antichristi* (as *Gregorie* the first speaks) the very forerunner of Antichrist; and so by consequence all the Popes that euer haue succeeded him in that sea, to haue bene *sub Antichristo*, that great Antichrist.

Secondly, he foresaw many false Prophets arising in the virgin-time of the Church, in the first 500. yeares after this ascension, and therefore forewarneth his Church which were to lue in those ages, to beware of false Prophets, as he also forewarneth vs & all Churches that haue liued before vs for the space of a thousand yeares and vpwards in the times of Antichrist, or that euer shall lue hereafter to the end of the world, *τὸ πρῶτον καὶ τὸ δεύτερον*, to beware of the Pope, and his Antichristian Doctrine. And this must teach weake Christians not to take scandall, though there be many strangely affected in religion at these

dayes.

c Teste Platina  
in vita eiusdem  
Bonifacii.

c Lib. 4. Epist. 75.

dayes. Christ told vs before hand that false Prophets would arise, and wished vs to beware of them, but not to bee scandalized or to take offence at the truth, because of them. And to the end wee may not thinke it strange to see so many Sects and Schismes in our dayes, I thinke it not impertinent to name the seuerall sorts of Sectaries and Heretickees which haue sprung vp in the most pure ages of the Church, viz. in the first 500. yeares after Christ. |

### A Catalogue of Sectaries and Heretickees

which sprang up in the Primitive Church

collected by Saint Augustine, Lib. de

Haereticis, out of Eusebius

and Epiphanius.

- |                         |                             |
|-------------------------|-----------------------------|
| 1 <i>Simonians.</i>     | 22 <i>Marcionite.</i>       |
| 2 <i>Menandriani.</i>   | 23 <i>Apellae.</i>          |
| 3 <i>Saturniniani.</i>  | 24 <i>Severeani.</i>        |
| 4 <i>Basilidians.</i>   | 25 <i>Taciani.</i>          |
| 5 <i>Nicolaite.</i>     | 26 <i>Cataphryges.</i>      |
| 6 <i>Gnostici.</i>      | 27 <i>Pepyniani.</i>        |
| 7 <i>Carpocratians.</i> | 28 <i>Artotyrite.</i>       |
| 8 <i>Cerinthiani.</i>   | 29 <i>Tessarescadecate.</i> |
| 9 <i>Nazarai.</i>       | 30 <i>Alogians.</i>         |
| 10 <i>Hebionci.</i>     | 31 <i>Adamians.</i>         |
| 11 <i>Valentinians.</i> | 32 <i>Elcesite.</i>         |
| 12 <i>Secundians.</i>   | 33 <i>Theodotians.</i>      |
| 13 <i>Ptolemai.</i>     | 34 <i>Melchisedechite.</i>  |
| 14 <i>Marcite.</i>      | 35 <i>Bardeesane.</i>       |
| 15 <i>Colarbasij.</i>   | 36 <i>Noetians.</i>         |
| 16 <i>Heracleonite.</i> | 37 <i>Valesij.</i>          |
| 17 <i>Orphite.</i>      | 38 <i>Cathari.</i>          |
| 18 <i>Caini.</i>        | 39 <i>Angelici.</i>         |
| 19 <i>Sethani.</i>      | 40 <i>Apostolici.</i>       |
| 20 <i>Archontici.</i>   | 41 <i>Sabelliani.</i>       |
| 21 <i>Cerduniani.</i>   | 42 <i>Orogeniani.</i>       |

C

43 Orig-

- |                                   |   |
|-----------------------------------|---|
| 43 Originiſta.                    | 73 Chriſti diuinitatem paſſibilem dicentes.   |
| 44 Paulonita.                     |   |
| 45 Photiniani.                    | 74 Triformem deum putantes.   |
| 46 Manichei.                      |   |
| 47 Hierachi.                      | 75 Aquam deo Coeternam tenentes.  |
| 48 Melitiani.                     |   |
| 49 Ariani.                        | 76 Corpus hominis non animam eſſe imaginem dei aſſerentes.  |
| 50 Iudiani.                       |   |
| 51 Samaritani.                    | 77 Innumerabiles mundos opinantes.  |
| 52 Macedoniani.                   |   |
| 53 Aeriani.                       | 78 Animas conuerſi in demones tenentes.   |
| 54 Pauliani.                      |   |
| 55 Apollinarifſta.                | 79 Omnes liberatos fuiſſe a putrefactis Chriſti diſſenſu putantes.  |
| 56 Antidicomarianita.             |   |
| 57 Pſalliani.                     | 80 Chriſti de pure natiuitati initium a tempore dantes.   |
| 58 Metanſiſmonita.                |   |
| 59 Seluciani.                     | 81 Luciferiani.   |
| 60 Procliani.                     | 82 Iouinianifſta.   |
| 61 Patriciani.                    | 83 Arabici.   |
| 62 Aſcite.                        | 84 Heluidiani.  |
| 63 Patralorinobita.               | 85 Puterniani.  |
| 64 Aquarii.                       | 86 Tertullianiſta.  |
| 65 Caluthiani.                    | 87 Abeloiſta.   |
| 66 Florimiani.                    | 88 Pelagiani. vnto which may be added Neſtoriani, & Euticiani. And what all theſe hereticks held the learned may read <i>ibidem</i> . |
| 67 De mundi ſtatu diſſentientes.  |   |
| 68 Nudis pedibus ambulantes.      |   |
| 69 Donatiſta.                     |   |
| 70 Prifillianiani.                |   |
| 71 Cum hominibus non manducantes. |   |
| 72 Rhetoriani.                    |   |

\* Auguſt. lib. de  
hæreſ. Tom. 6.

Ther I ſay ſprang vp in the more pure times of the Church, and therefore it is no maruell if there be ſo many Schiſmatickes and Sectaries in our times. Neither let Pa-  
piſts

piſts or others reproach the Church, or ſay it is no Church, becauſe many ſects are in it: for as a Cornefield retaines the name of a Cornefield, though it haue many blew-bottles and other ſtinking weedes growing vp amongſt the Corne; euen ſo the Church is a Church, although many Schiſmatickes like ſo many tares are ſowne in it by the meanes of the enuious man of hell. And indeede the Papiſts haue little reaſon of all other to obiect againſt vs the multitude of ſectaries, conſidering how faction abounds and ſuperabounds amongſt themſelues. Haue they not the Thomiſts againſt the Scotiſts, and the Scotiſts againſt the Thomiſts, and the Occamiſts againſt them both? haue they not the Ieſuites againſt the Friars, and the Friars againſt the Ieſuites, and the Maſſe-prieſts enuying both? Yea, what are their ſeuerrall orders of Franciſcans, Dominicans, Auguſtinians, and ſuch like, but ſo many different factions among themſelues diſagreeing, although like *Sampſons* Foxes they bee tyed together by the tayles with fire-brands betweene, being ouer-awed by the Pope the Arch-ſectarie, and the Inquiſition-tortures.)

## SECT 4.

Προβλεψτε ἀπὸ τοῦ ψευδοπροφήτου.

Beware of false Prophets.

**Π**ροβλεψτε, beware: where obſerue, Firſt, that it is not ſaid προβλεψτε in the ſingular number, as though our Sauour had ſpoken onely to ſome one man, that hee ſhould beware of false Prophets. Secondly, that it is not ſaid προβλεψτε in the duall number, as though he had ſpoken to ſome two in the world; but προβλεψτε in the plurall number, to intimate that hee ſpake vnto all that euer ſhould take vpon them the title of Chriſtians vnto the end of the world.

And indeede it is the dutie of all Chriſtians, of what

ranke toeuier they be, τὸ προσέχον ἀπὸ τῶν ψευδοπροφητῶν, to beware of false Prophets.

First, Kings and Princes must beware of them, and that both in respect of themselves, and also in respect of their subiects. In respect of themselves, they must τὸ προσέχον ἑαυτοῖς; looke to themselves, lest any sonne of *Belial*, or any instrument of Antichrist be so impudent as to presse into their royall presence to seduce them, and this they had neede to looke vnto with infinite circumspection; because the beloued Disciple *Saint Iohn* in his Apocalips, c. 16. v. 13, 14. giues them an *item*, that three vncleane spirits like frogs shall come out of the mouth of the Dragon, and out of the mouth of the false Prophet, being spirits of Diuels working miracles, and going forth to the Kings of the earth, and of the whole world, &c.

Secondly, Princes must τὸ προσέχον τῷ λαῷ ἀρχομένης, beware of false Prophets in respect of their subiects. They must take the Foxes, the young Foxes which spoile the Vines, *Cant. 2.15.* they must not giue any toleration to Idolatry, either heathenish or \* Popish in the Lords land; but like good *Iesahs*, in their time they must take away all the abominations, & cause all men to serue the Lord, *2. Chro. 34.37.* Princes are Shepherds of the people, so the Euangelicall Prophet *Esaie* stileth them in his 44. Chap. ver. 28. *That saith of Cyrus, He is my Shepherd, &c.* And \* *Homer* the king of Poets giues them the like title, in the first of his *Iliads* tearming *Dryas* a shepherd, who was indeede the Prince or Chief-taine of the people. Now as it is the care of shepherds not to suffer noyosome Beasts, Wolves, and the like, to haue their dens amongst their sheepe: euen so it ought to bee the care of all Christian Princes τὸ ἀβιγερὲ *Lupos*, not to suffer Idolaters to set vp their abominations in any part of their kingdom: the danger that may in any sort accrue vnto \* Princes (whose soules doe thou O Lord alwaies binde vp in the bundle of life) comes not by denying vnto Idolaters that which tends to their owne hurt, no more then euill vnto indulgent Parents by denying

knies

\* *Legge Rainold.*  
de Idol. Rom. Ec-  
cles.

c. *Asperius* et  
c. *Asperius* et  
Dryasem esse  
pastorem populi.

\* If Princes will  
be carefull to  
defend Gods  
truth, God as  
saith will de-  
fend them, Pre.  
4.6.

knies and poyson to their Children, when they earnestly cry for such things, but the danger is rather in satisfiying their vnlawfull and sinfull desires, for herein they prouoke Gods anger against themselves, as *Salomon* did, *1. King. 11.9.*

Secondly, Ministers must τὸ προσέχον ἀπὸ τῶν ψευδοπροφητῶν, beware of false Prophets. They must beware of reading and preferring the erroneous possils of pseudoprophets before the Orthodox writings of sound Diuines: the want of this good take heed is the cause that many young Ministers come quickly to be corrupted in their iudgements, and in stead of teaching, doe rather corrupt others. Secondly, they must beware in respect of their flocke (*caveant ergo Mini-istri*) lest while they sleepe the enuious man sowe tares, as it is in the Gospel. Thirdly, they must beware of entertaining peace with common seducers, that is an euill peace and a bad concord indeede which is betweene the Shepherds and the Wolves, as a learned man speaketh. Fourthly, they (and I doe not exclude my selfe) must beware of being conuersant, or familiar, or delighting in the company of the enemies of Gods truth, and of his seruants: it is recorded by *Eusebius* concerning *Iohn* the beloued Disciple of Christ, that when *Cerinthus* that damnable Heretic came into the same Bath where *Iohn* was washing himselfe, the Apostle sprang or leapt out of the Bath, as the Author \* significantly speaketh, fearing lest God should haue shewne a visible iudgement vpon him by the fall of the rooffe of the Bath, if hee had remained in the company of such a wretch. Oh that there were such an abhorring in vs Ministers at these dayes, for surely then errors would not so thrue as they doe. Fifthly, Ministers must take diligent notice of the errors that spring vp in their times, as the learned Fathers did in their dayes, and by their preaching must beat downe to their power the same errors. It is reported concerning the mother of *Gregorie Nazianzen*, by some (although it be somewhat other- wise recorded by others in the life of the same reuerend Fa-

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ther)

\* *Mala est pax  
& concordia que  
inter pastores &  
Lupos est, Chre-  
nistius in harmo-  
Euangel.*

c. *Εἶδοντο τὸ  
καταπίεσι  
Εὐαγγ. lib 4.  
Ecclesiastes 14.*

ther) That she dreamed when shee was conceived of that worthy light of the Church, that shee had in her wombe a white whelp, which by his barking should drive away the Wolves from the Sheepfold. I stand not upon the Historie, but I wish that all the Ministers of England were such white whelps as *Gregorie Nazianzen* was, and that their preaching were like unto his barking to scare away the wolves from the sheepfold of Iesus Christ.

Thirdly, the people must *ῥη προσέχοντες ἀπὸ τῶν ψευδοπροφητῶν*: beware of false Prophets. For first they must beware of hearing them, either publicly if at any time they intrude themselves, or privately in their clandestine or secret Conuenticles. The Sheepe of Christ will not heare the voice of a stranger, but flye from him, *Iohn 10. 5.* It is recorded by *Theodorite*, that when *Lucius* an Arian Bishop came & preached amongst the Antiochians broaching his damnable errors, the people forsooke the Congregations at the least for the present, hauing indeed bene soundly taught before by worthy *Arbansius*. Oh that the people of this age had their wits thus exercised to iudge betwixt truth and falshood, but alas at these dayes, if error come but masked with a pretence of zeale and a thundering voice, it is readily received for truth by the common multitude, yea I would there were not many that make a great profession of religion, and yet are thus silly.

SECT. 5.

Προσέχοντες.

*Προσέχοντες*, beware: in that our Sauour onely mentions here a *ῥη προσέχοντες*, a dutie of bewareing of false Prophets, *ergo*, it may fully bee demanded and that as a case of conscience, whether it be lawfull for the Church *ῥη διατάξαι τὸν ψευδοπροφήτην*, to put false Prophets to death. In the which question we must carefully note whom wee are to vnderstand by false Prophets. And by false Prophets

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in this question concerning life and death, wee are not to vnderstand them that differ in opinion from vs in smaller matters, although I wish from my heart that wee were all of one iudgement in the least things, as well as in the greatest: neither are we to vnderstand thereby them which of meere simple ignorance hold some error at the least for a time against the maine foundation of Christian Religion. The Apostles themselves were ignorant for a time, both of the death, and also of the resurrection of Christ, and therefore when our Sauour spake of either of these, they wondered, as being carried away in deede (as men, though not as Apostles) with the common error of the times, which was this, to wit, that the Messiah should neuer dye, and so by consequence should neuer rise againe. But by false Prophets in this question we are to vnderstand, first such as obstinately persist in fundamentall errors, after sufficient meanes vied for their conuiction, yea not onely persist, but also endeavour to disperse their pernicious errors to the peruetting of others, seeking withall to supplant the contrary truth: according to that description of false Prophets giuen by a learned *Spaniard*: *They are false Prophets which teach against the truth of Faith*, Secondly, such also, whose heresies are either Blaspheinous in the doctrine it selfe, as the Arians; or traitorous against soveraigntie, as the Iesuites: and where both these concur, the persons in whom they meet do certainly deserue a thousand deaths. First, because they corrupt the faith, and if such as corrupt and poyson the springs of water, at the which men and beasts receiue their drinke, deserue capitall punishment, how much more they, which as much as in them is, doe impoison the fresh springs of Sion. Secondly, because they murder mens soules, yea as farre as possibly they can, they murder Christ in a Christian man, as *Saint Augustine* speaks in his first Treatise upon *Saint Iohn*. And therefore if he that murders a mans body deserues death, how much more hee that destroyes a mans soule. Or if they which were murderers of the Lord

Iesus

\* Lib. 4. Eccles.  
hij. c. 10. in hij.  
trip.

αὐτὸν οὐκ ἔκρινεν  
αὐτὸν οὐκ ἔκρινεν  
αὐτὸν οὐκ ἔκρινεν

\* Pseudoprophetae  
sunt qui docent  
contra veritatem  
fidei Testat. A-  
bul. ad loc.

Quantum in ipso  
est Christum in  
homine occidunt.

Nec turba la-  
tum damni infer-  
re potest Ecclesia  
quantum heret-  
icus. Ferrus in  
Mat.

Iesus in respect of his body deserved to dye, how much more they which seeke to murder his holy spirit. Thirdly, the *Turke* himselfe (as one truly faith) cannot so much hurt or endamage the Church of God as an Heretick may: and therefore if it be lawfull to put to death common enemies of our liues in warre, why is it not lawfull for the Magistrate to put to death the enemies of our soules, of God, and of the State.

Againe, we haue diuers examples of this lawfull seueritie executed vpon Idolaters in former ages. First in *Elisiah*, in 1. *King.* 18. 40. commanding all the Prophets of *Baal* to be slaine. Secondly, in *Iehu*, in 2. *King.* 10. 24, 25. giuing the like command concerning the worshippers of *Baal*. Thirdly, in all the inhabitants of the land of *Iuda*, in 2. *King.* 11. 18. who destroyed all the houses of *Baal*, and slue *Matan* the Priest before the Altars.

Furthermore, wee haue examples also in the Ecclesiasticall Histories: First, in *Constantine* that famous Christian Emperour, who enacted a statute, as appears by a letter of his written to one *Taurus*, That if any did offer Sacrifice vpon the Altars: *Gladio glorie sternetur*; he should be put to death by the sword, and his goods confiscate. The like was enacted by *Theodosius*, and *Valentinianus*, by *Martinianus* also, as the same *Henry Bullinger* recordeth.

And the ground and warrant of this is the good word of God: for the Lord himselfe faith, *Deut.* 13. 5. That Prophet or Dreamer of dreames shall be put to death, because he hath spoken to turne you away from the Lord your God: and in ver. 9. Thou shalt surely kill him, thine hand shall be first vpon him to put him to death, and afterward the hand of all the people. And againe in ver. 10. Thou shalt stone him with stones that hee dye, because hee hath sought to thrust thee away from the Lord thy God. Now if any shall say this was a Iudiciall Law giuen to the Israelites. I answer, say it were so, yet the equitie of that Iudiciall Law remaineth still to all Nations. The like prooffe we haue in *Zech.*

\* Apud Bullin-  
ger deced. 2. Ser-  
mon. 8.

\* In Codice  
Theodosiano  
tit. 2.

13. 3. It shall come to passe that when any shall yet prophesie, then his Father and his Mother that begate him, shall thrust him through when he propheseth.

\* Saint *Augustine* indeed wauered concerning the like point for a time, as he himselfe confesseth in one of his Epistles, but when he saw that the City wherein he dwelt was reclaimed from Donatisme by the sword of the Magistrate, hee reuerfed his opinion, and confesseth that Heretickes might lawfully bee enforced and punished by the Magistrate.

But if any shall object, that in the new Testament wee are exhorted indeed to flye the company of Heretickes, *Rom.* 16. 17. not to receiue them into our houses, 2. *Epist.* *John* verſe 10. after the first and second admonition to reject them, *Tit.* 2. 10.

And heere in my Text to beware of them, but no where to put any of them to death, I answer, at that time when the New Testament was penned, and also when our blessed Sauour liued vpon the earth and Preached, the Church of God was vnder the tyrannie of the Romane Empire: so that it had bene in vaine at that time to haue stirred it vp to put false Prophets to death, the hands of the Church being then bound; neither was it absolutely necessarie to vse any such excitation, because there was sufficient direction giuen already in the Old Testament, what was to be done concerning hereticall Seducers: and yet it is to be obserued, that the Church euen in the New Testament wished that seducers were cut off, *Gal.* 5. 12. vpon the which place, one of the ancients faith, the Apostle in this Text of Scripture doth not onely with a spiritall cutting off to the seducers of his time, but also a corporall abscission: hee desires that as they were a meane to put the Galatians to bodily paine by virging Circumcision vpon them, so that they themselves might bee put to bodily paine by vtter cutting off their very liues: where that reuerend Father vseth an accusatiue case *hos* of the person after *maledictio* after the manner of the Ecclesiasticall Scrip-

\* *Epist.* 48.

*Obsecration.*

*Answer.*

\* S. Ambrose non  
solum spiritaliter  
sed etiam carna-  
liter has male-  
dicit.

\* De barbaris in  
Synax.

tores, whose fashion it is, as a learned Gramarian speaks, to put accusative cases of the person after verbes compounded with *beni* or *male*: but to let the construction passe and to returne to the matter: here we see in Saint Ambrose his iudgement, that the Church in the Apostles time, though it had not present power to put seducers to death, yet it wished that they were put to death: and if the Church in those dayes wished their death, it would as well haue put them to death if it had not bene restrained by ouer-ruling tyrannie; as it is more then probable.

I might be large in this subiect, but I must *insur canis* content my selfe with a lap or two of this Nilus, for feare of being stung by the Crocodile of rash censure for my tediousnesse: therefore for breuitle sake I referre the learned Reader to that learned booke \* of *Theodore Beza*, the title whereof you haue in the margent wherein he proues by impregnable arguments, that Hereticks may be lawfully punished by the Ciuill Magistrates, yea and if they cannot by any other meanes be reclaimed, they may iustly be put to death, as *Seruetus* was at *Genetah*, Anno 1553.

Now what I haue said in this question concerning the punishment of hereticall seducers may iustly be applyed also to blasphemers of God. For if they which denie fundamentall truth and oppose it with obstinacy deserue death, how much more they which blaspheme it and the author of it which is God and Christ: and therefore if any miscreant Iew or other shall come impudently amongst vs Christians, and like another Goliath shall defie our Sauour as hee did the host of the liuing God: surely our Magistrates vpon iust prooffe may lawfully put him to death: May? Yea ought so to doe. God himselfe maketh blasphemy capital, or death-deteruening in expresse termes, *Leuit. 24. 16.* and *Nebuchadnezzar* in *Dan. 3. 29.* makes a Decree, that if any of what Tongue or Nation soeuer, shall speake any thing amisse (as you haue it in the English Translation) against the God of *Shadrach, Meshack,* and

*Abednego,*

\* De barbaris a  
ciuis blasphemis  
punientis ad  
uersus Martin  
Belly foragane  
& monum ac  
demorum se-  
lam.

\* Teffe Caluisto  
lib. opus Cbron.

*Abednego*, he shall be cut in pieces, and his houle shall be made a dung-hill: the original words in that Text, namely the Caldee, shew the strictnesse of that statute: for whereas it is translated shall speake any thing amisse, in the Caldee it is shall speake an error: intimating thereby that if any did speake blasphemie though it might possibly be pretended, that he did so out of error of iudgement: yet by the sentence of *Nebuchadnezzar* (in that no doubt directed in the maine by the Spirit of God) he was to die for it: and if a Heathen King was thus zealous for God against Blasphemers, how much more doth it behoue Christian Princes to be zealous: but I leaue this point: and thus I haue done with the first part of my Text, to wit, the Cateat of our Sauour giuen to his Church concerning False Prophets, in these words, *προσέχοντες ἀπὸ τῶν ψευδοπροφητῶν*: Beware ye of pseudoprophets.]

# SECT. 6.

*ὁμιλίας ἐκχρονίας.*

(1) Which come, &c.

**W**Hich come unto you in sheeps cloathing. In this first Description we haue three things to be obserued concerning False Prophets. First, their intrusion, *ἐκχρονίας* & *προσβιουρίας* they come vnseasonably, *ἀπὸς ὧρας ἢ πρὸς τὸν χρόνον* they come to Christs Disciples, not to the cum non multitude. Thirdly, their hypocrisie, *ἐν ἑσθήματι προβάτων ὡς ἐν ἱσοδομοῖς ἰσθῆται* they come disguised and not in their owne likeness. For the first, that they are mere intruders into the office of teaching, and haue no lawfull calling thereunto, it is apparent in *Ier. 23. 21.* I haue not sent these Prophets, yet they ranne, I haue not spoken vnto them, yet they prophesied: they haue no calling from God. 1. Because either they are merely ignorant and vn sufficient to be guides, as many are which take vpon them to bee Teachers amongst the Anabaptists and Familists being vnlearned men taken out of some



trade, or secondly, because they haue not a right ministeri-  
all affection, but aime at their owne priuate ends, to wit, to  
rob, kill, & to destroy, as our Sauour saith of them, *Ioh. 10.*  
*10.* Or thirdly, because they hold and teach fundamentall  
errors, which plainly argueth that they are guided by the  
spirit of Satan, and not by Gods Spirit. Furthermore com-  
monly they haue no calling from the Church, yea, they  
contemne that calling as idle and impertinent, being like  
those seducers spoken of, *Act. 13. 24.* which went out and  
taught the Gentiles, the Apostles giuing them no such  
Commandement.

I will not insist vpon this point, yet it may serue as a  
strong motiue to disswade men and women from hearing  
these vnsent seducers: for if they be not sent of God, why  
should any dare to heare them, yea what good can any  
man expect to receiue by such teachers; and yet such is the  
folly of many at these times, that they had rather heare a  
man without a calling in some priuate Conuenticle, then a  
true Minister sent of God and authorized by the Church  
in a lawfull assembly. ||

## SECT. 7.

Hps. 148.

Vnto you.

Vnto you, that is vnto you my Disciples: whence ob-  
serue me, what kinde of people hereticall Teachers  
desire especially to seduce, namely Christ his Disciples, or  
such as are liuing members of the Church. This is confir-  
med by that in *Act. 14. 24.* where wee haue false Christs,  
and false Prophets going about to decieve if it were possi-  
ble the very elect, and by that in *Rev. 2. 20.* where we haue  
the Romish Iezabel (for of her I take it, is typically spo-  
ken in that place) seducing Gods seruants: we may also see  
it daily verified by very experience, for whom do Familists,  
Anabaptists, and other Sectaries commonly labour to per-  
uert and seduce? Not Drunkards, Adulterers, Sabbath-  
breakers,

\* Qui Lupi repe-  
ces nisi spiritus  
falsitatis ad in-  
fernum progre-  
ssum Christi intrinse-  
cum debilescentes.  
Tertul. lib. de  
prescriptis.

breakers, Gamsters, Lyers, Swearers and such like, but  
rather such as seeme to bee conuerted, which mourne for  
their sins and desire to know the right way to heauen, ha-  
uing bene in some measure wrought vpon by the publike  
Ministry of the Church: wherein seducers is like vnto  
kites, which flie vp and downe to ceaze vpon tender Chic-  
kens, or rather like vnto their father the Diuell, who loues  
to come in amongst Gods children, *Ioh. 2. 1.* not for loue of  
their persons, much lesse of the exercises of Religion, but  
to accomplish his owne ends, which may serue for a Ca-  
ueat to all tender Christians, to teach them the more care-  
fully to looke to themselves: but I will not further insist  
vpon this point.

## SECT. 8.

in ἐνδύματα ποβάτων in sheepes clothings, that is, in ἡμέ-  
ρας ποβάτων in sheepes skinner: for what is the cloathing  
of a silly sheepe but its skinner or fell: In this Description  
of False Prophets, our Sauour may seeme to allude to the  
Wolfe in the Fable: concerning the which the Mytholo-  
gist speaketh thus: a Wolfe on a time putting on a sheepes  
skinner immingled himselfe amongst the Flocke, and to e-  
uery day strangled some of the sheepe, which when the  
shepherd perceiued, he tooke the Wolfe and hanged him  
vp in an high tree: at the which when other shepherds  
ignorant of the cause wondered, and demanded of their  
fellow-shepherd what hee meant to be so cruell to hang  
vp a silly harmlesse sheepe; he answered: his skin as you  
see is the skin of a sheepe, but his workes are the workes  
of a Wolfe: vnto the which it is not altogether improba-  
ble (for I will not be preumptory in allusions) that our Sa-  
uiour in my Text doth in some sort allude, no more then  
it is improbable that S. Paul doth allude to the olympian  
games in *1. Cor. 9. 23, 24, 25.* where he speaks of running  
of a race for a corruptible Crowne: neither is it in any sort  
impossible for Christ to haue this allusion, *Asop* the my-  
thologist

Lupus ouis pelle  
indutus ouem  
se immiscuit gre-  
gi quaidam ali-  
quam ex eu occi-  
dit: bat quod cum  
pastor animadu-  
uertisset illum in  
aliisima arbore  
suspendit, inter-  
rogantibus au-  
tem ceteris pasto-  
ribus cur ouem  
suspendisset sig-  
bas pellem quidem  
ut videretur ouis  
opera autem  
Lupi.

\* *Eusebius & Suidas.*

thologist living almost 600. yeares before him as *Bucholzerus* notes out of \* two substantiall Authors in his *Index Chronologicus*; and the words of the Text so iustly agreeing: *Beware of False Prophets which come unto you in sheepes cloathing, but inwardly they are ravening Wolves.*

*In sheepes cloathing*: wherein we may obserue that it is not the manner of seducers ordinarily to appeare outwardly what they are within, but if they bee birds of the prey they will seeme to be doutes, if they be stinging Serpents, they will seeme to be harmlesse wormes, if they bee truculent Wolves they will seeme to be innocent sheepe, in a word; if they be \* foule within they will be faire without: like him in the Poet, and the reason of this hypocrisie in seducers is manifest, because as it is with a Wolfe, if hee should come howling to the sheepefold and in his owne skinne the watchfull shepheard would resist him with his crooke and with his dog, but putting on a sheepe skin and counterfeiting the bleating of a sheepe, he finds entertainment, and the sheepe shun him not, but delight to walke with him, untill hee plucke out their throates: euen so pernicious seducers, if they should come in their owne likeness, they know the Magistrates and Ministers would withstand them, and the people would shun them, and flie from them: but coming in the name of zealous Christians, they are lesse suspected, and lesse shunned and opposed: yea, with some they find kind entertainment, and obtaine a good report. I speake this to the shame of many in our times, which haue not learned to put difference (so ignorant are they of the doctrine of Religion) betweene a palliated Wolfe, and a true Orthodox sheepe of Iesus Christ.

\* *Introspectum car  
pem, Speculum  
pelle decora.*  
Horat. lib. 1.  
Epist. 16.

S E C T.

## S E C T. 9.

*In sheepes cloathing.*

**H**ERE it may be demanded, what is meant by *sheepes cloathing*, or in what manner, cunning seducers come in that rayment. I answer, Seducers come in *sheepes cloathing*. First, when they come with quotations out of holy Scripture, to confirme their damnable positions: thus the diuell came to our Saviour in *sheepes cloathing*, when he came with a *Sic scriptum est*, *Mat. 4. For it is written, he will giue his Angels charge over thee, &c.* And thus Familists and Anabaptists come in *sheepes cloathing*, which vse to bring Scripture peruerted to proue their tenets, as though the Scripture of truth did in any sort fauour their errors: and thus *Arius* came in *sheepes cloathing*, of whom I haue read, that he brought 42. places out of the Scripture to proue, that Christ was meeke man and not God, against *Athanasius* that disputed with him in the Niczan Council.

Secondly, when they come vnder a pretence of hauing all antiquity on their sides, sauiouring their hereticall opinions, deceiuing the world as the Gibeonites deceiued *Joshua* with old bottels, and old shooes, and mouldy bread, and old garments, as though they had come from *sarré*, when as indeed they were but of the next towne. *Ios. 9. 11, 12.* Thus *Bellarmino* and other Controuerlists amongst the Papists come as Wolves in *sheepes cloathing*, when they impudently affirme that all antiquity is on their sides, that all the Fathers, and Councils, and Doctours speake for them and the like; which hath beene proued false to their faces by many of our learned Diuines, which haue taken paines to confute them, and this shewes, that they haue browes of brasse to boast of antiquity, when as the maine abominations of Popery were first hatched by the Trent-Council, or rather the Trent-Conspiracie, hardly yet

\* *Whitakers  
Chemierym;  
Willet and many  
others.*

an

an hundred yeares agoe, and were not so much as knowne to the Fathers which liued in the first five hundred yeares after Christ. I pitie their soules, and the greater they bee the more I pitie them, that are so enthrall'd to such guides, as that they must beleue whatsoever they tell them without any further disquisition, and so must content themselves with the Coliars faith, to beleue as the Church beleue, though they know not what the Church beleueth. I pitie them, I say, because they are as sheepe committing themselves to the keeping of a Wolfe, as it is in the comēdie, & I will still pray that God would deliuer them out of the iawes of these soul-deuouring Wolues; and that hee would cause the light of his owne Gospell to shine into their hearts, whereby the darke mists of ignorance and superstition may be dispelled and abolished, that so they may receiue the truth in the loue of it, to their own eternall benefit, and the comfort of Gods Church.

Thirdly, when they come with plausible bookes, such bookes as seeme to haue many good things in them, but some bad, such bookes as haue some physicke and some poyson, some wheate and some tares: for it is the manner of Heretickes as *Gregory* notes to mingle some good things amongst their bad, euen as a cunning poyloner when he meane to poyson another man with some deadly wine, hee first annoincth the lip of the cup with sweet hony: thus the most Heretickes and Seducers come in sheepes cloathing, by giuing seducing bookes as a great present to such as they meane to seduce.

Fourthly, when they come as the Apostle speakes of them, *Rom.* 16. 18. with good words and flattering speeches pretending to tender our good, and to counsell vs for the best, to wish our saluation, &c. and yet vnder that colour, labour to seduce vs: for as a learned Father speaketh: Heretickes vnder a colour of giuing good counsell doe indeed seduce men: thus likewise all seducers come to the Church of God in sheepes cloathing, for they all pretend to giue good and sauing Counsell: when

\* *Apud Terentium* nunc *Lupo commisit in* *Emulo* *est.* 5. *secm.* 1.

*Lib. 15. moral.* *c. 10. habent* *hoc* *heretici* *propi-* *um* *ut* *bona* *in* *aliis* *permiscant.* *Sicut* *qui* *venen-* *osum* *potum* *porrigit* *et* *in* *potu* *mixtum* *melis* *mix-* *ture.*

\* *Gregorius* *magnus* *lib. 23.* *moral.* *c. 22. heretici* *sub* *specie* *counselandi* *agunt* *negotium* *sedu-* *cendi.*

as their breath is as the poyson of Aspes, and as it is said of the Bafuske, that hee kills with his looke, or with the beames that come from his poysonfull eyes, euen so these kill with their mouths by the poysonfull breath which proceedeth from the same; according to that *Adders poyson is vnder their lips,* \* *clah. P. al.* 140. 3.

Fifthly, when they come with the whole superficies or outside of a Christian profession, as \* one of the Ancients (speakes) to wit, with an outward expression of holinesse, with a seeming contempt of the world, with prayers, fastings, teares, almes-deeds, seeming zeale, comely gestures, seeming loue, seeming patience, seeming conformitie, seeming humilitie, seeming harmelesnesse and the like; for it is not vnusuall with Seducers to dissemble an honest life, as \* one of the Fathers saith: thus the Herodians and Disciples of the Pharisees came to our Saviour in sheepes cloathing, *Luke* 20. 20. counterfeiting themselves to bee iust men, and thus of all other Sects vnder the Sunne, the hypocriticall Sect of the Familists, together with their comarades the Anabaptists come amongst vs Christians in sheepes cloathing: for they will carry themselves \* smoothly as though they were very zealous and good Christians, when as in the meane time by their pernicious Doctrine and private counsell, they cut the very throate of the Gospell and of the true Church of Christ: the Use of this fol-  
lows in the next Section.

\* *Terentium* *lib.* *de* *praescriptionibus.* *Superficies* *Chri-* *stiani* *nominis* *extrinsecus.*

\* *Bion* *impro-* *bus* *clauis.* *Theoph.* *ad* *loc.*

\* *Hypocriti* *men-* *tis* *curios,* *hyp-* *ocritae* *in* *spem* *uicis* *su-* *as* *fructus* *Chrysol.* *ser.* 7.

E

SECT,

## SECT. 10.

**I**N sheepes cloathing: it being so that Seducers come as Wolves in sheepes cloathing, this may teach vs diuers things:

First, to take notice of the wofull condition of such Hypocrites, they are Christs sheepe onely in outward shew, not in heart, they are whited Sepulchers, a meere outside, a painted abhominacion, a stinking dunghill couered with snow. The Lord may say of their outward shew, as *Isaiah* said of *Iosephs* Coate, *Gen. 37. 33. This Coate is the Coate of my Sonne, some euill beast hath deuoured him.* So this outward forme of godlinesse is the outward forme of my sonnes and daughters, but some euill spirit hath deuoured them which vse it in Hypocritie.

Secondly, it serues iustly to reprove many of our times, who for want of iudgement being blinded with affection, are ready to iustifie erroneous persons for a meere outward hypocritically shew, be their doctrines and opinions neuer so pernicious and hereticall; which is as if a foolish man or woman should commend a Wolfe to bee an innocent and harmelesse creature, because hee hath put on a Sheepeskinne.

Thirdly, it serues to teach such as make shew of Religion, to take notice that a meere outside in Religion is not sufficient in Gods sight: an Hypocrite, yea a damnable Seducer may haue an outside, hee may come in a sheepes skinne as we haue heard: but wee must labour for an honest heart: for God desireth truth in the inward parts, *Psal. 51. 6.*

Fourthly, it serues to teach Christians to bee the more wary with whom they do conuerse, and whom they heare, especially to beware of priuate Conuenticles, lest whilst they thinke to conuerse with true sheepe, they meete with Wolves in sheepes cloathing.

Fifthly, it serues to teach Gouernors to bee the more

warie,

warie, when cunning seducers come before them, for as these Wolves haue their sheepes cloathing to deceiue the people withall, so they haue their outward yeelding to conformitie, their equiuocations, their external submissi-  
ons and the like, wherewith to deceiue authority and to rid themselues out of trouble. *Arius* was knowne to yeeld to the Nicean Councell as appeares by a Letter of submission which he wrote to Constantine the Great: the which Letter is noted by *Iouerius* in the Description of the Nicean Councell: but his yeelding was meere Hypocritically to rid himselfe out of trouble, for he retained his blasphemous opinions still, and dispersed them in priuate more then before. I confesse the Magistrates cannot doe lesse (I meane the Church-Gouernours) then receiue penitent persons vpon their submission into the Church againe. I acknowledge also that the bosome of the Church should bee alwaies open to humbled and contrite persons. But because Hypocritically seducers may make it a practise to deceiue Magistrates by fained submission, therefore the safest course is, (which stands also with iustice) to inflit vpon them condigne punishment for their former disturbances, and then if after their due punishment they will submit and desire to be received, to receiue them vpon further tryall, I say vpon further tryall, for *ὁ λύκος τῆς γλώσσης ἐστὶν ὑποκρίτης ἀνθρώπων*, as it is in the Prouerbe, the Wolfe may change his haire, but hee will hardly change his minde or nature: and thus much may suffice for the first Description of false Prophets, which is by their outward habit or external shew, in these words, *Which come vnto you in sheepes cloathings.*

\* Lib. Sancti-  
onym.

## SECT. II.

Ἰσχυρὸς δὲ ὡς ὁ λύκος ἀφ' ὧρας.

But inwardly they are rauening Wolves.

**I**N these words we haue the second Description of seducers, and as the former was by their outward they, so this is by their inward quality: *Inwardly they are rauening Wolves*: wherein two things are to be observed concerning hereticall seducers: First, that they are Wolves: Secondly, that they are rauenous.

For the first, that they are Wolves, that is of a hyine or Woluish disposition, is manifest not onely by the words of the Text, but also by that in *Mat. 23. 29.* where they are called *aduersarij* grievous Wolves, or if you will, far Wolves, for *Farly* in Greeke comes of *σφα* in Hebrew, which signifies for as some Etymologists haue obserued, a fit Epithite for seducers, which far themselves with the blood of soules.

And hereticall Seducers are fitly compared to Wolves in diuers respects: First, because as Wolves are dull-sighted in the day, but quick-sighted in the night, as one faith of them: euen so pernicious Seducers are oftentimes very acute and sharp-witted for error, they are able in their flattery, (hauing their serpentine wits commonly exercised about nothing else) to dispute for that, yea very idiots (such as the Familiars, and Ambassadors bee) will bee brawling against learned Ministers *In puluere olympico*, so far as their English skill will extend, but they are dull to apprehend the truth of sound Diuinitie, yea, they shut their eyes like the Owles against that shining light.

Secondly, as the Wolfe deales gently with the sheepe at the first, carrying it away vnhurt vpon his backe, until he haue brought it to the place where hee meanes to strangle it. Euen so pernicious seducers vie to deale with their

Profelytes,

<sup>a</sup> *Lupus inter diu oblatissus nolle clasius uideri.*

<sup>c</sup> *Conrad. Gessner. lib. 1. de quadruped.*

<sup>a</sup> *Lupus cum ouem rapuerit denique cum non ledis sed super ducit.*

Profelytes, at the first drawing them into lighter errors, but afterwards like grieuous Wolves, plucking out the throat of their soules, by leading them into blasphemous and damnable heresies: and thus *Homo homini Lupus est*, one man becomes a Wolfe vnto another.

Thirdly, as a Wolfe begets a Wolfe, according to that rule in nature, euerie like begets his like: euen so pernicious seducers spirittually beget such as prone like vnto them felues both in opinion and practise, and indeed they which are conuerted, or rather peruerted by hereticall spirits, whatsoever high conceits they may haue of themselves, they are but of seeming Sheepe made reall Wolves.

Fourthly, as the Wolfe is said to strike a man dumbe, if hee spie the man before the man spie him: euen so when seducers preuaile, they strike a man dumbe, in respect of any true profession of Christianity; yea, they bring them by their seductions to blasphemie all sound profession.

Fifthly, as the wooll of a Wolfe, if it be made into a garment, will prooue but an odious garment, breeding vermine vpon him that shall weare it in stead of ministring any comfort, as *Plutarch* speaks: euen so the good which poore seduced soules thinke they receive by impollors, and deceiuers of minds, it will prooue corruption in the end.

Sixthly, as the Wolfe maketh shew of ciuill vertue, as of chastitie and the like, congressing but onely 12. dayes in a whole yeare. Euen so the most pernicious seducers commonly make shew of much ciuilitie and mortalitie, and thereby they doe more harme amongst the ignorant sort then by any other meanes. Whereupon one of the Fathers saith notably; let vs be exceeding wary of those hereticks which are of the best conuersation, whose liues possibly are directed not of God, but of the diuell. And thus wee see for what reasons hereticall seducers are fitly compared vnto Wolves. I might adde another, taken from the rauencousnesse of Wolves, but that I referre for the

*sum suum esum suauiter iactare facit, uincit in frent. nat. lib. 19. c. 63.*

*Omne simile generat. libi simile.*

*Voce defestatur is quem prior uideat. Lupus Plin. l. 8. nat. hist. c. 23.*

*si de leone conuersari. c. Lib. 2. Sympos. q. 9.*

*Lupi toto anno non amplius quam duodecim diebus occurrunt. l. 10. Hist. lib. 12. Orig. in c. 1. c. Orig. hom. 9. in Ezek. Solliciti caucamus hereticos qui conuersationis, epistime sunt, quorum sunt uilam non tam Deum quam diabolus infrazit.*

E 3 next

next Section. Come we now to the vse of the point.

And it being demonstrated that hereticall seducers are Wolves, it first serues not onely to iustifie against all calumniators, but also much to commend the lawfull severity of Courts of Iustice against such. \* Saint *Augustine* saith, there is a punishing mercy, and a sparing cruelty. This may seeme a paradox to some, but the Father knew what he said; for it is a punishing mercy when worthy Governours do punish dangerous seducers for the safetie of the whole, and it were a sparing cruelty to let them passe unpunished; for looke how much mercy is shewed to the Wolfe, so much cruelty is done to the Sheepe, yea it is mercy to seducers themselves (if they could skill of it) that the Governours seeke to restraine them from their damnable wayes, by inflicting iust punishment vpon them, this being the last meane that the Church can vse to cure them: according to that of *Aristotle*, punishments are kindes of medicines; but howloeuor seducers themselves and their court-flattering adherents do take it, I am sure all good people haue great cause to praise God for the zeale of our Governours in this respect: our bodies might as safely lye in a roaring wilderness in the midst of Wolves and Tygers, as our soules in our strongest Cities amongst seducers, if there were not Courts of Iustice to suppress them.

Secondly, it makes for the iust reproofe of many at these dayes, who when they haue dangerous Wolves discovered vnto them, will not lend their helping hand to suppress them for the common safety of the Church, but suffer them to walke vp and downe in the very Sheepfold of Christ without resistance. Gods cause and his truth for the which they ought to contend, *Iude 3.* is little beholding to them, I pray God it be not one day layd to their charge: a bad cause often times findes much patronage; the wicked will straine their purses, trie their friends, put themselves to great paines for the supporting of it; but the cause of God may sinke or swim (were it not for good Governours) for any

6 Sicul. et mife-  
ricordis punien-  
tia est crudelitas  
pariens. *Epist. 14.*

Lib. 2. *Ethica*. c. 2.  
de rebus et iustis  
vitiis ad iustitiam.

any helpe or countenance that the men of our time for the most part will giue vnto it. If it were notoriously knowge that some deuouring Wolfe did haunt about this Citie, which had destroyed an 100. persons, I suppose euery man would lay it to heart, and vse the best meane he could to suppress such a noysome creature: are we thus carefull for the common safetie of mens liues, and shall there bee no care for the common safetie of foules? It is so hainous a matter when an hundred persons are corporally strangled, and is it nothing when many hundreds are spiritually murdered? But I imagine what you will say; why should we put our finger in the fire? why should we meddle in a controuersie which concerns vs not? I answer, if the controuersie indeede were a meere priuate controuersie, you seeme to say something; but if it be a publike controuersie, and concerne the common safetie, your obiection or plea is little worth.

But many haue learned that Greeke Prouerbe in our times, *καλὸν καθεύδειν ἐν ὄντιν ἄνθρωπον*, it is good sleeping in a whole skin: yea some are such valiant champions, that being engaged in the Lords controuersie, will vse meane and friends to draw their owne heads out of the collar, and leaue others to endure the whole brunt of the battell and danger. Such white-liuored Souldiers are fit to take the *Sulmicida spolia* which \* *Cicero* speaks of; spoiles which are obtained *sine sanguine & sudore*: if victorie will come of it selfe without paines or perill it shall be wellcome; if not, they will not contend for it.

## SECT. 12.

Ῥαυένιν.

Rauening.

**R**auening. Hence obserue we, that *Seducers* are of a rauenous disposition. In which very respect they are also

c la offit.

c Ouid. l. 1. tr. 3.  
Eleg. 1. excus. 3.  
c. 1. a. d. d. d. d. d.  
d. u. a. g. n. a. l. u. 3.  
i. Virg. Aeneid.  
9. venies per  
p. p. s. s. s. s. s. s. s.  
n. a. c. t. e. s. p. e. r. m. e.  
d. i. a.  
n. l. i. b. 11. m. 1.  
b. i. s. t. e. 3. 8.  
m. l. i. b. 1. d. e.  
q. u. a. l. i. p. 2.

Arist. lib. 8. de  
b. i. s. t. e. a. n. i. m. a. l.  
c. 5.

also compared vnto Wolves, in the words of my Text. And it is famously noted by Heathen men (who had a great gift in looking farre into the natures of the creatures) that the Wolfe of all other beasts is the most ravenous. <sup>c</sup> One faith (making it a wonder) the tender Lambe is shaken out of the greedie teeth of the Wolfe: describing the Wolfe as a greedie creature. Another faith, that the Wolfe endures winde and weather, raine and stormie tempests, and that at midnight, to watch for his prey. Thus the Poets sing concerning the rauenoushelle of the Wolfe; and in like manner others write in prose: <sup>a</sup> *Plinius* faith of the Wolves called *Cernarij* that they are vnstable, they can neuer bee sufficed or haue enough. <sup>m</sup> *Conradus Gesner* faith of the Wolfe called *Circus*, that hee is *semper famelicus*, alwaies hungrie. And *Aristotle* declaring the opinion of all men concerning the Wolfe hath this report: *ἡ δὲ λύκος ἐστὶν ὅτις περιέρχεται τὰ πάντα*. They say of Wolves that for hunger sometimes they will eate the very earth; yea, the Wolfe beares rauenoushelle in the very forehead of his Etymologie: for the word *λύκος*, commonly vsed for a Wolfe: either comes of the Greeke Theame *λύω*, which signifies *dilato*, to teare in peeces, or of the Hebrew root *אָב* which signifieth *absorbeo*, to swallow downe: both importing greedinesse.

And hereticall seducers are like vnto Wolves in this very respect: being commonly such as hunger after worldly gaine, according to that in *Rom.* 16. 18. *They that are such serue not our Lord Iesus Christ, but their owne bellies*. And such also as thirst after the blood of soules, compassing Sea and Land to make a Proselyte, *Mat.* 23. 15.

Which may serue to teach vs: First, that the desire of winning of soules is not alwayes the marke of a true Minister, a false Prophet may hunger and thirst to winne soules to his owne faction, but a sincere desire to gaine soules to Christ, and to his truth: this is a badge of a true Shepherd.

Secondly,

Secondly, this may serue to forewarne Gods children to looke to themselves the more carefully, and to commit themselves the more feruently by prayer daily to Gods speciall protection, considering their destruction is fogreed after by many rauenous seducers.

Thirdly, it must teach vs that still remaine in the truth vnstrangled by the rauenous Wolves of the tyme, to blesse God for it: and to say of our spirituall deliuerance as the Church faith of her corporall, in *Psalm.* 124. if it had not bene the Lord who was on our side: now may Israel say, if it had not bene the Lord who was on our side, when men rose vp against vs; — then they had swallowed vs vp quicke; but blessed be the Lord who hath not giuen vs as a prey to their teeth.

*Thus much for the intent of the Text, or of the Text in generall. The Extent followeth.*

*| The occasion of all which followeth.*

THIS which followeth was added because an order of submission or recantation was enioyned by the most reuerend Father in God, the Lord Archbishop of *Canterburie* his grace, and other his Maiesties Commissioners Ecclesiasticall vnto one *John Hetherington*, late of the Citie of *Westminster*, and now of *Puney* in the Countie of *Surrey*, to be performed by him the same day this Sermon was preached at *Pauls Crosse*, being the eleauenth day of February, Anno 1627. when it was ordered that the said *Hetherington* vpon Sunday the 11. day of February should before the beginning of the Sermon at *Pauls Crosse* come within the wall there iust before the Pulpit, and there stand before the Preacher, bare-faced and bare-headed in some eminent place, where hee might bee best seene and heard of the Congregation assembled during the whole time of the Sermon, hauing a paper on his breast expressing his offence in these words; *For scandalizing the whole Church*

F

Church

I have here inserted the very forme of the recantation enjoyed, because many were very desirous to know it, and lest Hetheringtons Protestants should dispute false Copies of it.

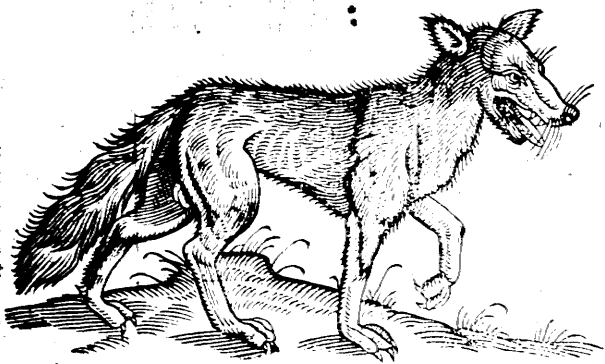
*Church of England, in saying it is no true Church of Christ, and publishing other erroneous opinions, proceeding from that ill ground: for the which cause he was enjoyed this acknowledgement.*

Whereas I *John Hetherington* stand by the depositions of sundry witnesses iudicially convicted before the Kings Maiesties Commissioners appointed for Causes Ecclesiasticall, for that since the 20. of December 1623. I have maintained and published, that the Church of *England* as it is now by the Law established, is no true Church of Christ, and that it teacheth false Doctrine, that the Sabbath day or Sunday, which we commonly call the Lords day, since the Apostles time was of no force, and that every day is a Sabbath as much as that which we call the Sabbath day, the Lords day or Sunday; that the Bookes of *Edras* are and ought to bee esteemed part of the Canonickall Scripture: as also to have used reproachfull words to and of the Ministers of the Church of *England*, and of their calling. And further, whereas it standeth proved against me, that being by trade a Boxmaker about five or sixe yeares since I gaue over my said trade, and frequented priuate Conuenticles, by the Lawes of this Realme prohibited, taking vpon me within the time articulated to be the chiefe Speaker, and to instruct others, not being of mine owne familie in points of Doctrine, and matters of faith, giuing expositions contrary to the receiued opinions of this our Church of *England*, and in detence of such Conuenticles haue said or writ that *Cesar* may command a place in publike, so as hee forbid none in priuate. As also that I haue bin of opinion with the Familists touching the perfect puritie of the soule, with some other erroneous opinions mentioned in the proofes. For the which I haue bene imprisoned by the order of his Maiesties Commissioners Ecclesiasticall, and haue bene enjoyed to make this my publike Recantation or submission here this day. I doe therefore before you all here present from my heart renounce, abiure, and disclaime all the said opinions as erroneous

ronious and schismaticall, and do promise from henceforth not to entermeddle in the keeping or frequenting of any priuate Conuenticles or exercises of Religion by the Lawes of this Realme prohibited: but to conformance my selfe in all things to the Doctrine and Discipline of the Church of *England*, as a member of that Church without disturbing the peace and vnitie thereof, and do blisse and praise God, that as a member of the said Church I may freely ioyne with the Parochiall Congregations, where I shall reside in the hearing of Diuine Seruice said, Gods word preached, and in the participation of the holy and blessed Sacrament of the Lords Supper rightly and duly administred, and in all other religious duties. For the due performance whereof I do here giue my faithfull promise: and that I may so do, I desire you all here present to ioyne with me in saying the Lords Prayer; *Our Father which art in heauen, &c.*



The WOLF in his  
owne skinne.



The Seuerall kinds of Mysticall  
VVolues breeding in ENGLAND.

YOu haue heard in the generall handling of the Text, of disguised and palliated Volues: but because, as the <sup>c</sup> Poet saith truly, things heard with the eare, oftentimes leaue lesse impression behind them then things seene with the eye. Therefore I will now endeaour in the more particular application of that which hath bene spoken; to shew you, or to present before your eyes, such a very Wolfe as our Sauour speakes of in my Text. I confesse a <sup>c</sup> learned Writer saith, which might seeme a Paradox, *Nulli sunt Lupi in Anglia*, that wee haue no Wolues in England: but for the true vnderstanding of that Author, we must necessarily distinguish of Volues: there be naturall Wolues and mysticall Wolues: concerning naturall Wolues (and of them he speakes) he reporteth truly to the world of our Nation, that we haue none of them *ordinarily breeding amongst vs*: but concerning mysticall Wolues, it is quite otherwise: in that sense, *Multi sunt Lupi in Anglia*, we haue many wolues in England, we haue Popish Wolues which haue fought by all possible meanes both by force and flatterie, to reduce all to blindnesse and superstition againe, as appeares by their hellish Gunpowder-plot neuer to be forgotten, in the yeare 1605. and other designs of theirs: we haue Arminian Wolues, which make a bridge betweene vs and Popery, endeaouring in some points to reconcile the Wolues and the Lambs: which the very Hea-then <sup>a</sup> Poets being reasonable men, haue judged an impossible task: we haue Anabaptistick Wolues, which iumpe with the Arminians in conditional election vpon foreseene faith or workes, in denying the doctrine of reprobation in

*Segnius irritans  
animos demissa  
per aures quam  
que sunt oculis  
commissis fide-  
bus.*  
<sup>c</sup> Horat. de art.  
Poet.

<sup>a</sup> Sebast. Munster.  
*lib. 2. de insul.  
Brit.*

<sup>a</sup> Horat. epod. 15.  
*Auen peccati Lu-  
pus infestus eris,  
brinz put for  
semper.*

the true sense thereof, in maintaining vniuersall redemption of all of all sorts, in maintaining the doctrine of free-will, in defending and pleading for falling from grace, or the totall Apostacy of Saints, &c.

Fourthly, I would wee had not Roley-crosse-Wolues which turne Diuinity into phantasies, & idle speculations of their owne braine, cismeing text-men, or such as endeavour to keepe to the naturall sense of Scripture (not daring to make an allegorie in a Text where the spirit of God desires to be vnderstood without an allegorie) to bee vulgar Diuines, as they inculcate in some of their phanfull bookes: boasting also of their ability to worke miracles and to shew their Proficiencyes God almighty in a bodily shape, but because they doe this more priuately; being either ashamed, or affraid it should come to light, I passe it by for the present; there may be further occasion hereafter giuen vnto some to lay them open concerning other abominations of theirs, that others may beware of them. Lastly, I would wee had not Familisticall Wolues, and that of diuers sorts, as first, Familists of the Castalian order which dissent from our doctrine, and oppose it in euery syllable thereof, and yet like notorious Hypocrites, if they be neuer so little questioned, will make shew by outward seeming conformitie, as though they did highly approve the doctrine of our Church, and were ready-prest to defend the same: which hold also that the Law of God may bee perfectly fulfilled by men in this world, which tearme themselves Eagles, Angels, and Arch-angels, Lambes, and Doves, &c. which hope in a short time to be inspired with light and illumination, as farre as euer Paul or any of the Prophets were: which allegorize the places of Scripture concerning Christ, dreaming onely of a sanctifying Christ, and abhorring a iustifying Sauiour; expecting saluation indeed by their owne workes: although they be knowne to be corrupt workers, both in their callings and families: holding that Turkes and Pagans may be saued as well as any other if they liue well, though they had neuer heard of Christ: if their bee any of this faction

*Vulgaris Theologos.*

*\* Yes denying indeed that ever there was any such man as Christ.*

still remaining, as I doubt not but there bee, I wish them speedily to repent, and to turne their laughter into mourning, for otherwise God no doubt will in time discover them, notwithstanding all their shifts and hypocrieses.

Secondly, I would wee had not Grindknotian Familists in the North parts of England, which hold:

First, that the Scripture is but for nouices.

Secondly, that the Sabbath is to bee obserued but as a Lecture day.

Thirdly, that to pray for pardon of sinne, after one is assured of Gods loue, is to offer Christ againe.

Fourthly, that their spirit is not to be tryed by the Scripture, but the Scripture by their spirit.

Fifthly, that wee must not now goe by motiues but by motions.

Sixthly, that when God comes to dwell in a man, he so fills the soule, that there is no more *sinfull* lusting.

Seuently, that they see no reason why Ministers should speake against the sinnes of the wicked, seeing the wicked man can do nothing but sinne.

Eightly, which boast and thanke God, that they haue cast off praying in their Families, repeating of Sermons and such like long agoe.

Ninthly, which scoffe at such as make Conscience of words, with many other pernicious points.

Thirdly, I would wee had not Familists in the Mountaines, which say, that they haue quite vanquished the diuell, that they are pure from all sinne, and that they are neuer so much as tempted to doubt of their spirituall estate. Fourthly, I would wee had not Familists of the Valleys which bring in their damnable doctrine with faire pretences of weeping, of sighing, of lifting vp the eyes to heauen, of patience, of a smooth carriage and the like. I would wee had not Familists of the scattered flocke, which seduce by pretending themselves to bee of them which feare the Lord, when they are nothing lesse. I would wee had not Familists of Caps his order and of other ranks: but

*Yes I wish that there were not such kind of Familists also in this Citty of London, or in the Suburbs thereof, but I hope God will discover them in time.*

but amongst the rest of these myſticall Wolues, there hath beene diſcouered of late to his Maieſties High Commiſſion-Court, a notable cloſe-deuouring Wolfe, one *Iohn Hetherington* a Boxe-maker, whom I may iuſtly tearme a Wolfe (according to the title giuen to ſeducers in my Text) in reſpect of his pernitiouſ doctrine, being the Teacher to a great number of Fatiouſ perſons about this Citie: and he may iuſtly be compared to the Wolfe *Glaucos*, *εἰς δὲ δαίμων τις ἀνδρῶν* which ſeekes to prey vpon men: or to the Wolfe *Circus*, which in the cold time when the Mountaines are couered with ſnow, will impudently enter into the very Citie to leeke for his prey, as *Gesper* recorderth: euen ſo this myſticall Wolfe vſeth to prey vpon men, as appears by the multitude of Schiſmaticall perſons whom he hath ſeducd; yea, he is growne ſo impudent, that he is entred into this famous Citie, to ceaze vpon his prey there, although he know there bee vigilant Paſtors in it, able to reſiſt him.

But that I may proceed methodically in that which I haue further to write, I will confine the remainder to three heads: *viz.*

1. Matter of Diſcouerie.
2. Matter of Conſutation.
3. Matter of Admonition.

Concerning matter of Diſcouerie; I confeſſe I haue an hard taſke, for who ſhall make men beleue they ſee a Wolfe, when outwardly in the ſkin, there appears onely the reſemblance of a ſilly innocent ſheepe: but I hope I haue to deale with a prudent age of men, *Qui ex vultu Leonem*, which haue learned to know a Lyon, if they lee but one of his pawes: now I will endeavour to diſcouer this cloſe Sectary foure waies.

1. By the Oathes of honeſt Witneſſes.
2. By his erroneous Bookes.
3. By comparing him with ancient Heretickes.
4. By applying vnto him the words of my Text.

The

\* *Aristot. lib. 8. de  
Hist. animal. c. 5.*

\* *In urbem per  
fauent impuden-  
tiſſimus acceſſit.*

*The firſt Diſcouerie of Iohn Hetherington,  
which is by the oathes of honeſt  
Witneſſes.*

This man *αὐτὸς ἐξ ἀνδράων γενόμενος* being metamorphoſed or changed from a man to a Wolfe, as *Plato* ſpeakes of a Tyrant, was diſcouered to the forenamed Honourable Court, and teſtified againſt vpon the oathes, not of Knights of the Poſt, but of many honeſt conſcionable men, againſt whoſe perſons or ſ. yings, *Hetherington* himſelfe the party defendant did propound no manner of exceptions; notwithstanding hee had ſufficient time allowed him by the Court, nor euer ſo much as offered to except againſt them in any Legall courſe: by the teſtimonies of theſe vntainted Witneſſes, which were not a few, and whereof two were Miniſters of good note, it appeared and was proued.

Fiſt, that the ſaid *Hetherington* hauing beene by trade a Boxe-maker, caſt off his trade, and betooke himſelfe to be an enterpreter of the Scripture to many perſons not of his owne Familie, keeping priuate Conuenticles by the Lawes of this Realme prohibited; in the which Conuenticles: hee tooke vpon him to bee the chiefe ſpeaker, and inſtructor in points of doctrine, and matters of Faith, giuing many interpretations contrary to the receiued Tenets taught and held in the Church of England.

Secondly, that hee hath maintained and publiſhed, that the Church of England is no true Church of Chriſt; that it teacheth falſe doctrine, hauing vied alſo many reproachfull ſpeeches to and of the Reuerend Miniſters of our Church, whereby hee hath withdrawne many from the Church of England to his owne Faction.

Thirdly, that he is a man diſaffected to the gouernment and diſcipline of the Church of England now by law eſtabliſhed, and agreeth in opinion with the Sect of the Fa-  
G milists

\* *Lib. 8. de repub.*

milists and other Sectaries: holding with the Familists the perfect purity of the soule.

Fourthly, that since the twentieth of December, 1623. he hath maintained, and published, that the Sabbath since the Apostles time was of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

Fifthly, that he holdeth and maintaineth that the books of *Esdras* are part of the Canonically Scripture, and that they ought so to be esteemed.

For the which his erroneous opinions and Schismaticall carriage tending to the disturbance of the peace of the Church, and to the seducing of many sillie soules, the Court adjudged him to be a dangerous Sectarie, and one that was well worthy to bee restrained and punished, and amongst the rest of the punishments laid vpon him, this was one; that hee should publicly recant his errors at *Pauls Crosse*; wherein the sentence of that Honourable Court, is like to the censure of the Church vpon Schismatickes in the dayes of *Arbanasius*, in the which time, as appeares by one of his Epistles, if any did fall or reuolt from the Church to Arrianisme, and afterwards repenting himselfe of his reuolt, desired to be reconciled to the Church againe, amongst the rest of his punishments, enioyned him by the Church for his Apostacie, this was one: that hee should publicly *τὸ ἀναστῆναι τὴν ἀποστολὴν ἀρῶν* renounce, or make a Recantation of his Arrian heresie. For this worthy Sentence of the Court, all Gods seruants in this City haue great cause to glorifie God; yea, I hope also his Maiesty will take speciall notice of it for the encouragement of his worthy Commissioners in wel-doing.

The

\* *Epist. Albanus ad Antioch.*

### The second Discouerie of Iohn Hetherington, which is by his Bookes.

Come we now to the second Discouerie, which is by his Bookes. The said *Hetherington* and his factious company, haue certaine Bookes wherewith they do vsually seduce and withdraw men and women from the Church of England: and these seducing Bookes are of two sorts, either such as were made by *Hetherington* himselfe (for it is true which *Horace* saith, *Scribimus indoliti doctique poemata passim*, ignorant idiots in our daies will be writing Bookes as well as the Learned) or such as were made by his predecessor, *T.L.* who was as it seemes the ringleader of this factious company before *Hetherington*: for let vs take notice of this certainty, that when any Sectmaster dies or leaueth a place, either amongst Anabaptists, or Familists, another ordinarily succeeds him in the ministration to vphold the faction.

The first Booke written by *Hetherington* himselfe, who of a Boxe-maker is now become a Bookemaker, is that against one *Smith* an Anabaptist, wherein vnder a colour of writing against Anabaptists, he broacheth (but very cunningly) his owne familisticall errors.

In this booke against *Smith*, printed in the yeare, 1610. he cunningly coucheth many dangerous errors: to name but some of them for breuity sake.

At page 1. he acknowledgeth no other Church but that which consists of liuing stones, meaning by his Church of liuing stones, his owne factious Company, as all Schismatickes vnderstand none but themselves, whensoever they speake of the true Church of Christ.

Secondly, vnto this fanstied Church he appropriateth the power of the keyes, page 2. 65. falsely interpreting that in *Mat. 18. 17. Tell the Church*, that is, saith he, at page 74. tell it to those little ones borne of God: whereas it is meant, that we should tell the Gouvernours of the Church which are in place and authority, whether they be regenerate or

*Hetheringtons Bookes put amongst the Discoueries, because they are unworthy of consultation.*

*Hodie quidam omnium bonarum litterarum profusum rades & aperuerunt pauculis sophismatibus ut male dignitate Aristotelis philosophia freit, pedibus ac muribus illam in ruinas theologice professionem: Eraemus de vita Hieronymi.*

vntregenerate, euen as *Paul* appealed vnto heathenish *Cesar*, *Act. 25. 11.*

Thirdly, at page 7.8. He arrogateth to his Church the knowledge of infallibility in iudging concerning the members of the same.

Fourthly, at page 81.82. He saith, that *Cesar* may command a place in publike, so he doe forbid none in private: wherein he speaketh cunningly for the libertie of Conuenticles, as I thinke any that know him will easily discern.

Fifthly, at page 86. He saith, the Pope hath his power from God, and that he must be obeyed; wherein he discovereth his notorious Hypocrisie: as being ready if occasion were offered to submit outwardly to Antichrist himselfe.

Sixthly, at page 88.89. Hee seemes cunningly to teach his Profelytes not to scruple at outward circumcision if occasion be offered, nor at sitting in the Idols Temple (hee would say possibly, if he durst, at going to the Masse) abusing that in *1. Kings 5. 19* where the Prophet bids *Nathan* the *Syrian* goe in peace, as though he had bid him go in peace to the house of *Rimmon* wherby it may appeare, what this man and his Profelytes would doe if Circumcision were vrged vpon them by the Turke, or going to the Masse by the Pope: and indeed some of his Profelytes haue bene obserued to say, that if hee were at *Rome*, hee would ioyne with them their allowance as with vs here: many other pernicious errors are couched in this Booke against *Smith*, by cunning intimations which none shall ordinarily vnderstand (though they reade the Booke) but only his seduced Profelytes, which are secretly acquainted with his mystery: it is obserued by *Franciscus Venetus* a learned Writer concerning *Aristotle*, that he wrote his naturall Philosophy with that art, that none should vnderstand the precepts thereof, saue only they which were his Schollers, and vnto whom he himselfe would vouchsafe to interpret them. *Iohn Hetherington* is like *Aristotle* in this respect, not for learning, but for cunning: none shall

fully

\* For mine owne part I shal not be peremply in the interpreting of his meaning, but let wise men reade the words & giue iudgement.

\* In promiss. 104. 2. c. 8. dicit peripateticorum philosophia, sua naturalia indubitanter tradidisse dixit ut nemo intelligeret nisi ipso qui tradidit interpretante.

fully vnderstand all his errors, but such idiots as are his Profelytes.

The second Booke written by *Hetherington* (as he himselfe saith) is that which was set forth in the name of one *Edmund Iesop*, called the discouery of the errors of the Anabaptists. Wherein by the way) *Iesop* deserues no small rebuke, for whereas at that time hee made a shew of turning from the Anabaptists to the Church of *England*, hee turned not to vs but to *Hetheringtons* faction, and conspired with him about the making of this erroneous Booke; howbeit by his hypocriticall seeming to turne, hee resped no small gaine to himselfe, as it is well knowne. But to let him passe, and to come to the errors of the Booke.

In this Booke at page 3. he confoundeth Reprobation and Damnation, making the foresight of mans folly and wickednesse to bee the cause why God preordaines any to condemnation.

Secondly, at page 18. Hee affirmeth that the Gospell hath bene declared to the *Gentiles* in former times, and is declared at this present in diuers parts of the world, onely by the workes of creation, wherein he teacheth cunningly that pernicious point, expressly maintained by him and his follower, in their priuate Conuenticles, *viz.* that a man may be saved without Christ reuealed in his word, by the meere contemplation of the creatures: abusing that in *Rom. 10. 18.* which speaks indeed of such a preaching by the creatures which leaues men without excuse, not which is sufficient to saluation.

Thirdly, at Page 48. Hee cunningly coucheth a point which is maintained by him and his factious company; to wit, that the soule of man comes ex *traduce*, that is, that it is traduced from *Adam* as well as the body, and that it is not immediately infused of God into this or that particular body.

Fourthly, at page 61. he speaketh dishonorably of Baptisme: for hee saith, *What can men haue lesse then Baptisme, which can giue to no man no more then an outward*

\* Nota est Histor.

I appeale to Hetheringtons conscience whether he do not thinke

the Sacraments  
to be abolished  
as well as the  
Sabbath, and all  
writings since the  
Apostles time, &  
that now no do-  
ctrine is to bee  
buried vnto  
but his alone.

Yea there is no  
credit to be given  
to a Familist al-  
though he should  
in words abjure  
and renounce all  
Familisme, con-  
fessing they hold  
it lawful not  
only to equivo-  
cate, but impu-  
dently to deny all  
their doctrines.

name of a Christian, as Circumcision did the outward name of a Jew, it doth neither conferre nor confirme grace to the heart of any, no more then Circumcision did. And in his former Booke at page 13. Hee speaketh contemptuously of Baptisme, tearming it Elementish Baptisme. And indeed it is apparant to them which know & are acquainted with his opinions, that he holds no other Baptisme to be of any vertue, but that which he calls the Baptizing in a thousand teares, in his former Booke at page 14. allegorizing the Sacrament, as the rest of the Familists doe. And herein appeares the hypocrisie of this faction, they will submit to vie our Sacraments, and to come to our Churches, and yet haue them in plaine contempt.

Fifthly, whereas at page 89. He condemnes the Familists of H. N. his order as the most blasphemous and erroneous Sect this day in the world. I answer, all this hee may doe and yet remaine a notorious Familist himselfe of another order: for as it is amongst the Anabaptists, so it is also amongst the Familists: there be diuers orders of them, and they do mutually hate and oppose one another. The Familists of the *Capitall* order despise them of *Caps* his order, accounting them simple men; and they of *Caps* his order saueur not them of *Hetheringtons* order, and they of *Hetheringtons* order gnash their teeth against all but their owne faction.

Sixtly, at page 101. He deliues a strange paradox, namely, that Sathan himselfe with all his Angels and spirits of wickednesse, by force of their torments shall be compelled with all powers, people and kings whatsoever, to confesse & bow before Christ, to serue and obey him, to praise and magnifie him, his Iustice and Mercy for euer, abusing that place in *Philsip.* 2. 10, 11. which prooues not that euer hell shall be made a Chappell to praise God in. Thus foolish and ignorant men will take vpon them to be Teachers of Diuinitie, being vnscene in the very grounds thereof: much like to the presumptuous Quacksaluers, which take vpon them to be great Chirurgians and Physitians, being vn-

grounded

grounded in the art of Surgerie and Physicke: and so in stead of curing men, doe indeede kill them. But let them remember that of Saint Hierom, it is very absurd that any should take vpon him to bee a Teacher before he himselfe be taught.

There be moreover other Books whereby this Sect doe seduce, written by *T. L. Hetheringtons* Predecessor; to wit. First, the Epistle to the Church of *Rome*. Secondly, the tree of regeneration. Thirdly, an Exposition vpon the 11, 12, 13. Chapters of the *Reuelation*. Fourthly, the Key of *Dauid*, and some other.

Concerning the Epistle pretended to be written to the Church of *Rome*. It is said in the Preface of it; that this Booke deserueth as well to be regarded, as the best newes that euer thou hast heard: now the best newes that euer we haue heard as we know is the Gospell; and I appeale to the consciences of this factious company, whether they haue not in contempt all writings since the Apostles time, in comparison of *T. L.* and *John Hetheringtons* writings; yea, whether they do not equalize them to the very Scripture it selfe, accounting *T. L.* a great Prophet, and *John Hetherington* no lesse.

In this Booke of his, at page 16. the Author solemnly protesteth that hee knew not any one after the flesh that taketh part with him, meaning no doubt in all his opinions wherein hee sheweth himselfe a notorious factionist, in thinking himselfe alone, in the dayes of the libertie of the Gospell. Secondly, although this railing Epistle be pretended only to be written to the Church of *Rome*, yet it is intended also against our Church, as it doth manifestly appeare by his girding at *c* Hussites, Lutherans, Calvinists, E-uangelists, Protestants, and Precisians, at page 108. and by his girding at false reformed Prophets at page 69. wherein he cunningly inueigheth against all reformed Churches whom he tearmeth in the tree of regeneration, at page 20. foolish and irreformed reformers. Thirdly, in this Epistle to the Church of *Rome*, at page 113. The Author saith when

*c* Hetherington  
and his company  
are well knowne  
to despise all  
Churches in the  
world reformed,  
and to acknow-  
ledge no other  
converted Church  
but their owne  
faction.

he

*Verum penitus  
absurdum est ut  
discipulus ad  
magistrum vs-  
dem, aut su-  
pistex quam doc-  
cat, Hier. ad-  
uers. Luciferian.*

he wrote this Epistle, that he was in *Babylon*, & yet he lived in *England* in *Queene Elizabeths* time, yea hee was so impudent, as to dedicate one of his Books to that Queene of famous memory, expressing his name onely by two letters *T. L.* possibly lest the Pursuant should find him out. I thinke I do not guesse amisse at his meaning: and what was this, but to call our Church *Babylon*, in the very times of the Gospell. Fourthly, at page 86. He saith come forth yee theeves and murderers out of your dennes and palaces: if he were now alive, I would demand of him whom hee meanes by his theeves and murderers in Palaces.

As for his second Booke called the tree of Regeneration: the scope of it is, as his aime is in the rest of his Books. First, to intimate himselfe to bee a Prophet, at page 2. Secondly, to reuile the publike meetings of the Church or the Congregations, and by this means to withdraw men from them, at page 18. 19. Thirdly, to reproach the Ministers which come to preferment in the Church by the fauour of Princes, tearing them the Sonnes of *Beor* at page 26. Fourthly, cunningly to gird at the prerogative of Kings, with the which he saith, some are drunken: at page 23.

I will not further insilt vpon any more of his Bookes, but considering how many haue beene already seduced by them; hundreds by report, I cannot doe lesse then wish (tending the safetie of the Church) that they were deuoted to the fire, like those bookes of witchcraft or of curious arts spoken of in *Act. 19. 19.*

*The third Discoverie of Iohn Hetherington, which is by comparing him with ancient Sectaries.*

I finde by that which Saint *Augustine* hath concerning ancient Heretickes or Sectaries, that *Hetherington* agreeth

in opinion with diuers of them: as First, with the Gnosstickes in an high conceit of his owne knowledge, for as they did glory in that name, as though they had beene the onely Gnosstickes or knowing men in the world, euen so this man is the *Elia* left alone, the Ministers of *Eugland* in comparision of him are blinde guides, not able to interpret one place of Scripture aright, if wee may belecue his Profelytes which so boast of him, as was deposed against some of them in Court, or his owne practice in taking vpon him (as was also proued) to deliuer in his Conuenticles many contrary things to the receiued opinions in the Church of *England*, opposing his owne priuate conceits against the iudgement of an whole Church.

Secondly, with the Catharists and Iouinianists which held, that a man cannot sin (*Lanacro regenerationis acceptio*) after he bee once Regenerated, euen so this man holds the perfect purity of the soule as was prouoed against him.

Thirdly, with the Manicheans, which held *baptismū in aqua nihil cuiquam salutis asserre*, euen so this man holds, that Baptisme neither confers, nor confirms grace to the heart of any as hath beene demonstrated before out of his booke, set out in the name of *Iesep* one of his factious Profelytes, at page 61.

Fourthly, with the Mathematici, which receiued the Apocrypha as well as the Canonically Scripture, but allegorized and peruered both for their owne turnes, euen so this man makes shew to receiue the Scripture, yea, to receiue also some of the Apocrypha for Canonically, as hath beene prouoed against him: but how he peruertereth both for the maintenance of his owne factious opinions, is manifest in his erroneous bookes or Pamphlets.

Fifthly, with the *Vadiani culpātes episcopos diuiter*, saue onely that: he & his factious company are more censorious then they: for they onely blamed rich Bishops, enuying their prosperity, but these both Bishops and Curates, affirming as hath beene deposed against them, that Bishops and Ministers

nisters, as they are consecrated in the Church of England, are not so much as members of the Church.

Sixthly, with the Elsewhere, which held *fidem in persecutione esse negandum & in corde seruandum*, that a man, if he were persecuted for his Faith, might lawfull deny it, provided that hee kept it still in his heart: and doth not the Hetheringtonian faction agree vnto this? Did not Hetherington call God to witnesse, that he was free from such opinions as were laid to his charge, which notwithstanding he is knowne notoriously to hold, as the very Articles of his faith. I wish him to remember what hee hath written, or said to this purpose, and especially his letter which hee wrote to a great man in this kingdome for his enlargement: indeed it is true, hee will seeme to maintaine some of his erroneous opinions to this day, but I wish for his owne good, that it were not rather to enrich himselfe in the Prison by drawing money from his numerous multitude of Proselytes, as some others besides himselfe haue bene knowne to doe, then for any conscience hee makes of denying what he holds: I might compare this man with many other Sectaries, mentioned by *Irenaeus, Eusebius, Epiphanius*, and other Fathers which write of Heretickes: but I staid brevity.

(The fourth Discoverie of Iohn Hetherington, which is by the Application of the Text.

In the last place, this man may be much discovered by the right Application of my Text. For first he is a Wolfe in the sense of my Text. Secondly, hee comes in sheepes cloathing: that he is a Wolfe in the sense of my Text, is manifest to all that know him *intus & in cute*: for First, he deales gently with his Proselytes at the first drawing them into lighter errors (although I must needs say, I know no one error that he holds which is simply light) but afterwards like a rauening Wolfe, he teares their soules in

pieces

pieces by bringing them by his spirituall enchantments to despise the Church, to reject the publike Ministry, or at the least to cease to esteeme and beleue it, to haue the Lords Day in contempt, to cast off holy duties in priuate Families and the like; all this is very well knowne in the Citie, to such as do but know his followers.

Secondly, hee is very dull to vnderstand the truth, for who is more blockish then hee which is ignorant, and yet scornes to be taught: but he is very quick-sighted to finde out cunning euasions and subtilt equiuocations to hide his pernicious errors (if possibly hee may) from the eye of authority; this I am perswaded prudent men before whom he hath bene conuenced, doe partly discern, besides others which haue conuered with him and his factious companie.

Thirdly, as a Wolfe begets a Wolfe, so this sectary where-soeuer he preuailes with any man or woman, to make them his Proselytes, he makes them like vnto himselfe: will hee equiuocate? so will they: will hee traduce good Ministers and good people, terming them Puritans though they be neuer so conformable? so will they: will hee seeke to seduce? so will they: I may well speake this by experience, considering that there be few or no tenderconscioned Christians in all my Parish which haue not bene tampered with, by these seducing fellows, and solicited to Hetheringtons Conuenticles: wherefore as it was once feined concerning *Iupiter*, *vis tibi Jovis*, that hee begat new Gods as one of the Greeke Poets hath it. So it may bee said concerning Hetherington without fiction, *vis tibi Jovis*, hee begets new Proselytes, which quickly turne traducers of the Church, if not worse then so.

Fourthly, he comes in sheepes cloathing: for, First hee comes with quotations of Scripture to maintaine pernicious errors, witnesse his bookes. Secondly, he comes with flattering words, pretending to tender mens soules and the like; witnesse many which haue bene assaulted by him or by his followers. Thirdly, he comes with lincy-

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woolfe

*Ecce in facie*



woollie bookes, such as fauour of some seeming deuotion, but containing dangerous errors closely couched. Fourthly, he comes in the whole outside of a Christian; there is nothing a true Christian hath indeed, but these fellows to serue their owne turne can haue it in shew, they can sigh, and weepe, & humble themselves, and make shew of some ciuill vertues, &c. but all this is ioyned with pernicious errors of iudgement and schisme. Fifthly, he hath his sheepes cloathing also, wherewith to deceiue authority, viz. his false recriminations, his feined submissions, his hypocriticall equiuocations, his shamelesse denials, with many such: if any shall desire to be further satisfied concerning *Herberington* and his factious company, let him but enquire amongst honest Religious Citizens, and hee shall not onely finde this litle which I say true of them, but much more.

And thus I haue endeouored to shew you this Woollfe in his owne skinne. I pray God discouer him further for the safety of his Church: and thus also I haue done with the first thing propounded; namely, the Discourie. Wherein, howsoever I may seeme to vie sharpnesse in Zeale for the Church, yet I am sure I haue mingled no malice, for I neuer had any particular quarrell against him in all my life as he well knoweth: & hauing dispatched the Discourie, it remaineth now according to our Method propounded, that we come to matter of Confutation; and heerein I doe not meane to insit vpon the refutation of euery dotage which he is knowne to hold, for so I might bee infinite. I will not stand to proue against him, that the Church of England is a true Church, for this were to hold a candle to see the Sunne by, which is seene sufficiently by its owne light: a chaste Spouse remaineth an honest woman, though neuer so many varlots reproach her as an harlot, euen so the Church of England, my deare Mother shall remaine I hope for the future, and is for the present a true Church, when all peeuisish Schismatickes, Brownists, Anabaptists, Familists and such like, haue said or rayled what they can against

against her: neither wil I insit vpon his dotage concerning the perfect purity of the soule: that in *1 Ioh. 1.8. If we say we haue no sinne, we deceiue our selves: and that in Eccles. 7. 20. There is not a iust man vpon the earth, which doth good and sinneth nor:* are sufficient to confound whatsoever hee or his Proselytes are able to produce to the contrary.

But that which we will stand vpon shall be that which concernes

1. The Sabbath.
2. The Bookes of *Esdrae*.

The Sabbath day, or that which we call the Lords day, is no more a Sabbath in *Herberingtons* opinion then any other day, as was proued by the oathes of honest men against him: wherein like vnto *Farr*, he would blow vp all Religion at one blast by the Gun-powder of Familistickall Doctrines, and open a window to all Atheisme and prophannesse: for take away the Sabbath, and farewell all Religion: neither let this equiuocator say, that he doth not vtterly denie the morality of the Sabbath, but onely that hee holds it is not to be so strictly kept as it was amongst the Iewes, &c. for it is perfectly knowne to many in the City, which I hope may easily be produced if need should require, that neither *Herberington* nor his followers haue made any conscience of working in their ordinary trades vpon that day, or of buying and selling and the like: yea, the truth is, as appears by some that haue bene intimate with them, and by some other that haue bene conuerted from them, that where their pernicious doctrine doth preuaile, it brings men or women to a plaine contempt of the Sabbath, to worke vpon that day to despight others, yea, to nickname others which make conscience to keepe it as was also deposed against them: to come therefore to that which this dangerous Sectary maketh a controuersie, viz. to proue the Morality of the Sabbath.

*\*Teaming them  
superstitious persons.*

*The Morallitie of the Sabbath prooued against the Sect of the Familists, against Hetherington and other Antisabbatarians.*

THE true Morality of the Sabbath consisting not in a mysticall resting from sinne as the Familists pretend, but in celebrating of an appointed day in seuen in the worship and seruice of God, may bee demonstrated and proued by these arguments following.

First, from the time when it was first instituted and celebrated and that was in the time of mans innocency before any Mosaicall Ceremonie was in vse, *Gen. 2. 3.* indeed in the state of innocency, God had giuen vnto *Adam* the Law concerning the Tree of knowledge of good and euill, yet that tree was no Mosaicall Ceremonie, but a Sacrament.

Secondly, from the manner of writing of the fourth Commandment at the first, for it was not written in paper or parchment, or vpon leaues of trees, but in Tables of stone, as the rest of the tenne Commandements were, *Deuteronomie 10. 1.* to signify the perpetuity thereof.

Thirdly, from Gods owne placing of it: for the Law of the Sabbath, to wit, the fourth Commandment is not placed amongst the Ceremoniall or Iudiciall Lawes, as though it had bene Ceremoniall, or had concerned onely the Nation of the *Iewes*, or them especially: but amongst the Morall Lawes, yea it is made one of the ten, so that if it were abrogated, there would remaine but nine Commandements, and so the Law of God were vnperfect, which were blasphemie to affirme: neither let Familists thinke to euade, by saying the morallity of the fourth Commandment still remai[n]eth in resting from sinne every day;

day; for the morallitie of that Commandment consisteth not in that, but in celebrating one day of seauen in Gods seruice, as we noted before, and as may appeare by the very words of the Commandment pressing onely the obseruation of a seauenth day.

Fourthly, from the reasons wherewith the fourth Commandment is enforced, which are all of them morall, and doe as strongly binde the *Gentiles*, as the *Iewes*: for if the *Iewes* were bound in conscience to celebrate the seauenth day in Gods seruice to his glory, because the Lord had giuen them six dayes for their owne lawfull occasions, are not we *Gentiles* by the same reason bound, vnto whom God in like manner hath granted fixe dayes for our owne labours, requiring but the seauenth ordinarily for his publike worship. Secondly if the *Iewes* were bound to celebrate the seauenth day, because it was the Lords due, or because it was the Sabbath of the Lord thy God: are not the *Gentiles* bound in like manner to giue God his right. Thirdly, shall the example of God in resting vpon the seauenth day from all his workes of Creation binde the *Iewes* and not vs *Gentiles*? are not wee bound to be imitators of God as deare children, as well as they, or any other? *Ephes. 5. 1.* Fourthly, shall it be an argument to perswade the *Iewes* to keepe the Sabbath, because God hath blessed & sanctified it; that is, hath ordained it to bee a day of blessing to the conscionable obseruers of it, and hath set it apart from common labour to holy vse? and shall it not be an argument to perswade vs? haue not we as much need of Gods blessing as the *Iewes*? haue not wee cause to feare to deuoure that which is sanctified as well as the *Iewes*? Thus we see all the reasons in the fourth Commandment are morall, which doe plainly demonstrate the Commandment it selfe also to be morall.

Now if any shall obiekt that in *Dent. 5. 15.* where God presseth the obseruation of the Sabbath, with a reason seeming to be peculiar to the *Hebrewes*; namely, because he had brought them out of *Egypt*. I answer, that doth no

more

more infringe the moralltie of the fourth Commandment, then the generall Preface prefixed before the ten Commandments, *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of servants*, doth infringe the moralltie of the rest of the morall Law. Secondly, there was something also signified in this reason, *I brought thee out of the land of Egypt*; to wit, the great benefit of redemption, which bindes the *Gentiles* as well as the *Jewes*, in way of thankfulness to celebrate the Sabbath day to Gods glory.

*Reasons prooving against Hetherington and other Familists, that the Lords day ought to be kept for the Christian Sabbath.*

THAT the Lords day ought to be celebrated for the Christians Sabbath; and that by vertue of the moralltie of the fourth Commandment: it is apparent by divers Arguments.

First, because the morall Law is not abrogated by the Gospell, but established, *Rom. 3. 31.* which proues that tenet of *Hetherington* to be false; to wit, that the Lords day since the Apostles time was of no force.

Secondly, because it is written in the very hearts of men, that they ought to celebrate that day, as appears by the secret checkes that they finde in their consciences when they doe prophane it, and by the sweet comforts which they feele when they keepe it in an holy manner,

Thirdly, this blessed day hath bin obserued by all Christian Churches: it was kept at *Hierusalem*, *Act. 2. 1.* it was kept at *Trou*, *Act. 20. 7.* it was kept in *Patmos*, *Reuel. 1. 10.* it was kept in the regions of *Galatia*, *1 Cor. 16. 1. 2.*

Fourthly, the ancient Fathers haue pressed the obseruation of the Lords day vpon the Church in their seuerall ages. *Ignatius* saith, let euery one which loueth Christ celebrate

*Epist. ad mag. nesai.*

celebrate the Lords day. *Saint Augustine* doth greatly presse the strict obseruation of the Lords day, that men should vpon that day be separated from worldly busineses, and that they should attend vpon Gods publike worship: that they should not sit idling at home when others goe to Church; that they should not giue themselves to hunting vpon that day, or to loud laughers, &c.

*Saint Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which shall neuer be abolished, but shall remaine to the end of the world. *Rupertus* saith, the Lord hath made this day to be the solemnitie of Solemnities, because the noblenesse of this solemnitie excelleth all other solemnities. *Tertullian* saith, that Christ hath made the Sabbath more holy by his benefaction, it being holy from the beginning by his fathers benediction. *Saint Origen* doth in like manner not onely equalize, but also farre preferre the Christians Lords day before the *Jewes* Sabbath. *Luther* blesteth God for setting apart a peculiar day for the vse of his ordinances: yea *Caluin* himselfe saith, vnlesse a certaine time were set apart for the worship of God, all would runne to ruine and confusion speedily and ineuitably. Here I am, as the learned know, in a large field, I might be very copious in quotations, both out of the ancient Fathers and moderne writers, but I must be briefe.

Fifthly, the Church of England hath these words in one of the Homilies; *God hath giuen expresse charge to all men that vpon the Sabbath day, which is now our Sunday, they cease from all weekly and work-day labour, to the intent that like as God himselfe wrought six dayes and rested the seauenth, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour; euen so Gods obedient people should vse the Sunday holily, and rest from their common and daily businesse, and also giue themselves wholly to heavenly exercises of Gods true religion and seruise. So that God doth not onely command the obseruation of this holy day,*

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*\* Ser. 251. de tempor.*

*\* In 1. cap. l. 1. 1. 1.*

*\* Lib. 7. de diuin. offic.*

*\* Lib. 4. aduers. Marcion.*

*\* Hom. 7. in 15. c. exod.*

*\* Euchir.*

*\* Lib. 2. in 15. c. 8. 1. 32.*

*\* Homilie of the place and time of Prayer.*

but also by his owne example doth stirre and promoueth to diligent keeping of the same. The which I haue noted, first, because the *Herberingianians* which would seeme to be conformable to the doctrine of the Church of England, hold, as it is well knowne, that the Christian Sabbath is grounded vpon no precept in all Gods word, whereas the Homily saith that God hath commanded the obseruation of this holy day. Secondly, because some not well affected would cry downe all strictnesse in obseruing this day as *Iewish*, wherein they doe not sympathize with their mother; for what obseruation of the Sabbath can be more holily strict, then that which is prescribed in the Homily; to wit, that we should cease from all weekly labour, and giue our selues wholly to heavenly exercises of Gods true religion and seruice. We are prone by corruption of nature to take libertie of our selues, we neede not be taught it: *Non opus est calcaribus sed freno.*

*Sicut salis infamias infligit apud Terent.*

Sixtly, God hath shewed fearfull iudgements vpon prophanners of the Lords day, as you may read in the *Practice of Pietie*: a certaine husbandman grinding Corne vpon the Lords day, had all his meale burned to ashes: another carrying Corne vpon the same day, had his Barne and all his Corne the next night burned. A couetous Flaxwoman at Kingstat in France in the yeare 1559. vsing with her maidens to worke in her trade vpon the Lords day, her flax in an extraordinary manner tooke fire the same day, burnt her house, and so scorched her selfe and two of her children that they all of them dyed the next day. *Stratford vpon Amon* was twise almost consumed with fire in one yeare; and the like iudgement was shewed vpon *Tenerton* in *Devonshire*: both which townes were knowen to suffer much prophanation of the Sabbath. In the yeare 1582. Jan. 13. being the Lords day, the scaffolds in Paris garden fell vnder the people at a Bearebaiting, so that eight were sodainly slaine, and many others hurt and maimed. Also a certaine Nobleman vsually prophanning the Sabbath by hunting, had a childe by his Lady, which had an head like a dogs head

head with eares and iawes answerable, making also a noise when it cryed like an Hound. In like manner a woman, as I am informed, preparing a paire of stockings for the market vpon the Lords day with a pan of coales at *Parsoore* in the Countie of *Worcester*, her house was burnt and two and twenty more vpon the same day. It is certaine there were so many houses burnt, and that vpon the Lords day, for that appeares by the Briefe which was gathered at the Churches. And that the fire came by this meanes, some that then dwelt in the towne, said vnto mee, that they would be deposed of the truth of it.

All which may be faire warnings to forewarne not onely prophanners of the Sabbath, but also all such as by their pernicious doctrine teach men to prophane it.

Seauently, there is infinite necessitie of a Lords day or Sabbath. First, for the rest of poore Seruants and Cottell, which otherwise might sinke vnder the burden of vncessant labour. Secondly, for the sanctification of euery one of vs: how worldly minded should the best of vs grow, if we had not the Sabbath to take of our hearts from the world? Thirdly, for the instruction of the ignorant: what instruction haue many thousands in this kingdome and elsewhere, but onely that which they receiue vpon the Sabbath day. Fourthly, for Gods worship and publike seruice, when is God publicly worshipped in the Countrey ordinarily, but vpon the Sabbath?

### Obiections against the Sabbath answered.

HAuing thus proued the Morallitie of the Sabbath, come wee now to answer the Obiections which the Familists and their adherents bring to infringe the same. First, you keepe not, say they, the same day which the *Iewes* kept, and therefore you graunt by your owne practise, that the Law of the Sabbath is not Morall. I answer, they might as truly say our practise in receiuing the Lords Supper in the morning, doth proue that that blessed Sacra-

1. Obiection.

ment is abolished, because wee observe not the same circumstance of time. We keepe not indeed the *Jewish* Saturday as some *Traskites* do to this day, but wee celebrate the Lords day; the Sabbath being not abolished, but altered frō the Saturday to the Sunday, and that by order from Christ himselfe, who immediately before his ascension instructed his Apostles in things belonging to the Kingdome of God, *Acts* 1. 7. and the Sabbath I hope is one speciall thing belonging to Gods kingdome; yea, our Sauour taught vs by his owne example to do this day, appearing to his Disciples after his resurrection, especially vpon it, *Iohn* 20. 19. 26. Moreover, the example of the Apostles themselves which celebrated this day, *Iohn* 20. 19. 26. should be a forcible motiue vnto vs to doe the like, for wee are bound to follow them as they follow Christ, *1. Cor.* 11. 1. and the occasion of the alteration of the Sabbath was extraordinary, namely the resurrection of our Lord, which fell out not vpon the *Jewish* Saturday, but vpon our Sunday *Mat.* 28. 1. an occasion which may very well deserue the honor of the day before that of Gods resting frō the works of creation, although both the occasiōs are very renowned.

2. Obiectiō.

Secondly, whereas they object that in *Exod.* 31. 13, 14, 15, 16. and *Ezek.* 20. 12. where the Sabbath is tearmed a signe. I answer, euery Ceremonie is a signe, but euery signe is not a Ceremonie. The Sacraments are signes, *Rom.* 4. 11. and yet not fading Ceremonies.

3. Obiectiō.

Thirdly, whereas they object that in *Col.* 2. 16. *Let no man iudge you in respect of Sabbaths:* and that in *Gal.* 4. 10, 11. *Ye observe dayes and times, and moneths, and yeares, I am in feare of you.* I answer, by Sabbaths in those places are meant certaine ceremoniall dayes amongst the *Jews*; viz. their feast of Tabernacles, their new Moones, and the like: for these are tearmed Sabbaths, *Leuit.* 23. 24. and the Apostle doth sufficiently expresse himselfe to intend such dayes, and not the morall Sabbath, naming new Moones, and other Ceremoniall times. The like may be answered vnto that in *Rom.* 14. 5. one man esteemeth one day

day about another; another man esteemeth euery day alike, &c. It is not meant that the Church made no difference in those times between the Lords day and any other day, as the Familists would peruert it; but that they which were better informed than others, made no difference between the ancient Ceremoniall dayes, which were now abolished, and other common dayes.

4. Obiectiō.

Fourthly, whereas they alleadge that in *Mat.* 12. 1, 2, 3, 4, 5, 6, 7, 8. and *Mar.* 2. 23. as though our Sauour had defended the breach of the Sabbath, & so by consequence had abrogated it. I answer, it is the scope of our Sauour in those places to defend the lawfulness of works of mercy and works of necessitie, and not in any sort to plead for the abrogation of the Sabbath, much lesse of the Lords day.

5. Obiectiō.

Fifthly, whereas they object that in *Iohn* 5. 8. where our Sauour commands a manifest seruile worke to be done vpon the Sabbath; namely, the carrying of a Bed. I answer, the carrying of the Bed in that place is not commanded as a seruile worke, but to confirme the truth of a Miracle tending greatly to Gods glory: euen as our Sauour commanded to giue meat to the Damsell whom he raised from death, *Luk.* 8. 55. not so much for necessity, as for the confirmatiō of the truth of the Miracle wrought vpon her.

6. Obiectiō.

Sixthly, whereas they object that in *Heb.* 4. 3. 9. *We that haue beleened doe enter into rest;* whereby it might seeme that the Sabbath of Christians, or their rest is meere mysticall. I answer, that place of Scripture doth not treat of the morall Sabbath as though that were mysticall, but of our eternal rest in heauen whereinto we enter at our death by faith in Christ Iesus.

7. Obiectiō.

Seauently, whereas they object that in *Luke* 24. 13. 23. 33. where *Cleophas* and the other Disciple went to *Emmans*, which was sixtie furlongs from *Hiernsalem*, that is, about seauen miles (a mile consisting of eight furlongs) and returned againe the same day, which was vpon that day which we call the Lords day, and therefore that they made no such scruple of working or traouelling vpon the

Lords day as we doe. I answer, it was not knowne as yet to all the Disciples (this being the very day of Christ his resurrection) that they ought to celebrate the first day of the weeke; and therefore it was no maruell if they trauelled vpon that day. The good women which made scruple to annoint the body of Christ vpon the Sabbath, made no scruple to come to doe it vpon the first day of the weeke, because as yet they were ignorant that they ought to celebrate that day.

8. Obiect.

Eightly, whereas they object that the day which wee obserue is tearmed the first day of the weeke, *Luke 24. 1.* and therefore that it is a weeke day, not a Sabbath day. I answer, this is a meere cauilt. For it is tearmed the first day of the weeke, not simply, but in respect of the *Jewish* Saturday; in which regard also it is called the eighth day in diuers places. But when the Spirit in Scripture speaketh positively and simply of it, he tearmes it the Lords day, *Reuel. 1. 10.* which is indeed the most proper name of it, although wee vse a latitude of words in expressing one and the same thing by diuers names.

9. Obiect.

Ninthly, whereas they object that they keepe every day a Sabbath, and therefore that they are vniuſtly taxed for Sabbath-breakers; yea, that they come to the Church vpon the Lords day as well as others, and heare Sermons, and receiue the Sacraments, &c. that they hold the moralitie of the fourth Commandement, and the like. I answer, if to trade, to labour in their particular callings, and to esteeme every day alike, be to keepe every day a Sabbath, then they keepe every day; but what is this but vnder colour of keeping every day a Sabbath, to keepe no day at all as it ought to bee kept. Secondly, wee deny not but they may come to the Church as well as others vpon the Lords day, and heare the Word, and receiue the Sacrament; but in the meane time how doe they demean themselves when they haue heard? Is it not famously knowne how they meet together to censure the Ministers, to contradict the Doctrine, &c. do not many in the Citie know this, to be

true,

true, and was it not deposed against them: againe, though they may receiue the Sacrament to keepe themselves from trouble, yet what reuerent opinion haue they of the Sacraments, especially of Baptisme, affirming that it neither confers nor confirms grace to the heart of any: as appears in *Iesops* booke, at page 61. Thirdly, they do meere-ly equiuocate when they say they hold the morality of the fourth Commandement: for the morality of that Commandement is that one day of seauen should be set apart for Gods worship, and kept for conscience sake in obedience to Gods Commandement: but this they are notoriously knowne to denie that any such day should bee now celebrated in conscience of Gods Law: and therefore they do deny the morality of the fourth Commandement in the right sense thereof.

Tenthly, whereas they object out of Master Tyndals Workes, or some other bound vp with his, that the Ancient Fathers haue bene of their opinion concerning the Sabbath. I answer, that is as true as the vaine boast of Popish Champions is, which pretend that all the Fathers are on their sides.

Indeed the Fathers and Doctors of the Church must be read carefully and warily in this point concerning the Sabbath, or else men may easily mistake their meaning and abuse their judgement. They speake of diuers kinds of Sabbaths: First, of a Sabbath of the *c* letter; whereby is meant the *Iewish* Sabbath. Secondly, of a *mysticall* Sabbath, which is a resting vpon God. Thirdly, of a *delicate* Sabbath, when a Christian is made one spirit with Christ, as *\* one* of the antients speaks. Fourthly, of a *spirituall* Sabbath, when wee depart from iniquitie, and become practisers of sanctification as *\* another* of the antients speaks, if that worke by the cunning of some be not wrongfully ascribed vnto him. Fifthly, of an *eternall* Sabbath in heauen, which is an eternall rest in that most blissfull place. Sixthly, of a *morall* Sabbath, which is a day set apart by God himselfe in the fourth Commandement

for

10. Obiect.

\* Aug. lib. de  
spirit. & lit.  
\* August. lib. 13.  
confession.

\* Hier. in 56.  
Isaie edit. plant.  
1578.  
Dedicata Sab-  
bata, an aliter  
dicitur bath is:  
but I conceiue  
DELICATA  
is the truer read-  
ing, quasi Sab-  
bata summa in-  
cunctatis &  
duledinis.  
\* Cyril Alexand.  
lib. 7. de adorat.  
in spirit. & veris.  
\* Hier. in 58.  
Isaie.  
\* Tertul. lib. ad  
uers. Iudaos.

\* Bern. Ser. 1. in  
Cantic.

for his owne seruice. Seuently, of an idle Sabbath, when men will rest from the workes of their particular callings vpon the Sabbath day, but will not imploy themselves in Gods Seruice: now these Ignorantul-les when they heare that the Fathers speake of a mysticall Sabbath, presently they conceiue as though the morall Sabbath were meere-ly mysticall; and when they heare that the Fathers speake of an idle Sabbath, they presently censure the morall Sabbath to be in the iudgement of the ancients an idle day: and thus they peruert the iudgement of antiquity many times. I speake not this to iustifie all the Fathers in euery particular sentence of theirs concerning the Sabbath, *quandoque bonus dormitat Homerus*, as <sup>a</sup> Horace saith of Homer: *Et Bernhardus non vidit omnia*, as it is in the Prouerbe: the Fathers haue had their Nauos or failings in their writings as a learned man hath affirmed: and so in like manner, some of our moderne Writers haue giuen more power to the Church to dispose of the Sabbath, and to alter it againe concerning the day, so shee obserue one day in seauen, then I hope any Church vnder the Sunne, dare to arrogate vnto her selfe vpon their bare affirmations: not being sufficiently aware how their meanings might bee abused and peruerced by Familists and other Antisabbatarians: but what I speake, I speake it for the iust reproofe of Familists and such like, which are glad if they can catch any thing, if it be but in found onely from the Writings of Famous men, to patronize at the least in shew their owne hereticall and schismaticall opinions, like vnto spiders sucking poyson from those writings; from the which a more iudicious Reader would deriue found edification and instruction.

*Thus for Confutation concerning the Sabbath.*

Hethe-

\* Lib. de arte  
Poet. (where  
*quandoque* is put  
for *quandoque*;  
\* *Abrahamus*  
*Scaligerus* in  
*modulis*.)

### Hetheringtons opinion confuted concern- ing the Bookes of Esdras.

THE second thing which we propounded concerning matter of Confutation, is touching the Bookes of *Esdras*: the which bookes *Hetherington* holdeth (as hath beene proued against him by witnesses) to bee canonicall Scripture, and that they ought so to be esteemed; wherein may appeare the pride and insolency of this man, who being altogether vnlearned (*ut potè qui nullam linguam nouit præter suam maternam*) yet will take vpon him in opposition to the whole Church both reformed and vn-reformed, to canonize new Scripture: in which particular he sheweth himselfe to be worse then the very Papiists: the Papiists though they haue receiued some other Apocryphall Bookes into the Canon; yet they haue reiected, or at the least not receiued the Bookes of *Esdras*: but let him and his Profelytes know *enissimum esse*, that it is the safest course as Saint <sup>a</sup> *Augustine* saith, to receiue onely for Canonicall Scripture, such bookes as all Catholike Churches receiue. And indeede it concerns authority to take this to heart; for if it were at euery priuate mans choice what bookes he would receiue to bee Canonicall, what would become of the true Christian Faith, or what swarmes of errors and corruption of faith would not immediately inuade the Church as wee see in Popery, whilst they haue receiued pretended Apostolical Traditions, intruded into the Canon diuers Apocryphall bookes, and entertained the sentences of the Pope and the Court of Rome as inerrant truth, and haue equalized traditions to the Canonicall Scripture, what is become of the Orthodox faith amongst them? It is either farre to seeke, or else miserably corrupted.

And the Reasons to proue the bookes of *Esdras* not to be Canonicall Scripture against this Sectary, are these following.

\* *Bellar. lib. 1. de  
verbo dei.*

\* *Lib. 2. de doctr.  
Christian. c. 8.*

\* *Bellar. lib. 3. de  
eccl. c. 14.*  
\* *Trident. concil.  
1. decret. Sess. 4.*

\* In *prolog. Ga-*  
*leat. ad Pauli-*  
*mon.*  
 \* *Fide etiam*  
*profas, in lib.*  
*regum. Tom. 3.*

\* *Lib. 3. ecclef.*  
*bis. cap. 10.*  
 \* *Lib. 1. com. a*  
*Apion. gram.*  
 \* *Lib. de mensur.*  
 & *pand.*  
 \* *In Synop.*  
 \* *Catech. 4.*  
 \* *Lib. 4. Oribod.*  
*fid. c. 18.*

\* *Dr. Wislet in*  
*his Synop.*

lowing. First, because they were written at the first, not in Hebrew, as the bookes of the Old Testament were but in Latine: and Saint Hierome is very confident in this, that whatsoeuer Bookes of the old Testament were not written in Hebrew, they are not canonically.

Secondly, because the Church in former times hath not receiued them for canonically; receiuing onely the 22 bookes of the Old Testament as they were antiently diuided: and what these 22 bookes were may bee gathered out of \* *Eusebius* and \* *Iosephus*: but especially out of *Hierome*, who doth more cleerely reiect the Apocryphall bookes in the forenamed place then some other of the Fathers doe. I will not insit vpon further testimonies out of \* *Epiphanius*, \* *Athanasius*, \* *Cyrill* Bishop of *Hierusalem*, \* *Damasene* and others: because I hasten to a conclusion? I know we are not any further bound to agree to former Churches in iudgement, then so farre as they agreed to the truth especially in matters of Faith: but yet to depart from the ancient Churches in that wherein they are found and Orthodoxe, is horrible presumption and bewrayeth intollerable pride.

Thirdly, a learned man of our Church faith of all other Apocryphall bookes, the bookes of *Esdras* are worthy of the least credit being stuffed full of vaine fables, fitter to feede curious eares, then tending to edification.

Fourthly, those bookes are not to bee esteemed Canonically, in the which there be errors, but in the bookes of *Esdras* there be errors, *Ergo*.

That there be errors in the third Booke of *Esdras*, I referre the learned to the annotations of *Iunius* vpon it; and that there be errors in the fourth Booke, I might easily proue by instance. For first, in the fourth Chapter, the Author saith that soules are kept in the wombe of the earth. In the sixth Chapter, there is a tale of two great fishes, *Hemoch*, and *Lemaban*, which no waters could hold. In the fourteenth Chapter hee reporteth, that the Bookes of Scripture being lost in the Captiuitie, were re-

stored

stored by him, and how hee had drunke of a cup of water as fier in colour giuen by an Angell, and so spake 40 daies together and sealed not; in the which space, fise Scribes wrote from his mouth 204 Bookes; these and such like tales that Booke is full of, as our Learned Country man speaketh, whom I cited before. I doe not denie but in these bookes of *Esdras* there may be many truths, especially the three last Chapters of the third booke, which are almost a meere transcript out of the canonically *Ezra* and *Nehemiah*: but yet I must say of them, as Saint \* *Augustine* faith of them, and of all the rest of the Apocrypha: *in his autem Apocryphis, eisi innentitur aliqua veritas, tamē propter multa falsa nulla est canonica authoritas*, in these Apocryphall bookes, although there be found some truth, yet in respect of many false things found in them they haue no canonically authority.

And thus I haue done with the second thing propounded; namely, the Confutation.

### An exhortation to Christian people remaining sound in the Faith.

Hauing dispatched the two former branches concerning Discouery and Confutation, come wee now to the third, which concerns matter of Exhortation, and to beginne with Exhortation to the Christian brethren, which still by the mercy of God remaine sound in the Faith.

Good people, you haue heard in all the foregoing discourse of false teachers, and also how many such at these dayes remaine amongst vs, seducing many in their private conuenticles: giue me leaue in the next place, by way of introduction, to shew you the reasons wherefore the Lord suffereth such in his Church, and then to propound some preseruatiues against seduction, which may serue for matter of Exhortation. For the first of these; The Lord suffereth Seducers in his Church with long patience, and doth

K 2

not

\* *Lib. 11. de Ci-*  
*uit. c. 23.*



not presently roote them out, for diuers reasons :

First, that the goodnesse of truth might the more appeare, who could know the benefit of light valesse sometimes we were sensible of the darkenesse of the night, as *Saint Origen* saith; euen so who canne know the benefit of health but by the smart of sicknesse, or the benefit of liberty but by restraint or imprisonment.

Secondly, that the word might bee the more deeply fought into. The mystery of the Trinity had neuer bene so exactly handled by many of the Fathers in a whole Traſtates had not diuers damnable Hereticks sprung vp to oppose the same: wherein the Lord shewed his singular wisdom (as hee did also in the first Creation) bringing light out of darknesse, truth out of error, good out of euill, contraries out of contraries.

Thirdly, to trie the Gouernors of the Church, whether like vnto the Church of *Pergamus*, they will tolerate such as hold the doctrine of *Balaam*, *Reu. 2. 12.* or with the Church of *Thyatira*, suffer the woman *Iſabel* that calleth her selfe a prophetesse to teach, and to seduce Gods seruants, *Reu. 2. 20.*

Fourthly, he doth it for the punishment of such as haue itching eares and vnconstant mindes, which are neuer satisfied with any true teachers, especiall in publike, but haue a lusting after the onyons and garlike of priuate errors, preferring any thing done in a priuate Conuenticle (though it be neuer so vnwholesome) before that which is done in the publike Congregation: it is iust with God to leaue such curious persons to bee seduced by false Prophets to their owne eternall destruction, *Michea 2. 11.*

Fifthly, God doth it that they which are approued may be knowen, *1 Cor. 11. 19.* a sound Christian is neuer better discerned, then when hee is compared with some erroneous and hereticall person, hence it is that *Saint Augustine* saith in one of his *Epistles*, *heresis enim & scandala furua pradiſta sunt ut inter inimicos*

*erudiamur*

*Quis sciret bonum esse lucem nisi noctis tenebras sentiremus hom. 9 in c. 16. & 17. numer.*

*De Trin.*

*Magistratus indicat vnum.*

*Nolunt doctores probos & fidos, quid ergo reſtat? veniens adulteret. Caluin in lib. 2. v. 11.*

*Epist. 90.*

*erudiamur ac sic & fides & dilectio nostra possit esse probatio.* Wee learne instruction amongst Hereticall enemies, thereby our faith and loue are better tryed.

*Thus for the Reasons wherefore God suffreth Hereticks in his Church.*

Now that you may be preferred from Seducers on euery side, which I hartily wish. Let mee commend vnto you these Antidotes against seduction by way of exhortation.

First, labour to be well instructed in the grounds and principles of true religion, how easily is an house ouerturned which hath no foundation: euen so how soone is a man remoued from that truth wherein hee was neuer grounded and rooted? for the which cause in the primitive Church, as *Saint Augustine* saith, Baptisme was administered to no Heathen turning Christian, but vnto such as were first instructed in points of Catechisme: and this indeede was an excellent meanes to preuent inconstancie and apostasie.

Secondly, receiue the truth in the loue of it; men are hardly drawne from a that they loue: *David* loued the Law better then Gold and Silver; and hence it was that hee could neuer be drawne from it by any Idolatrous seducer, *Psal. 119.* There is no greater cause, why many become Apostates from the truth, then want of sound loue vnto it.

Thirdly, labour that your knowledge in Religion may be experimental: a man is hardly perfwaded by any art against his owne experience: tell a man of meane vnderstanding, that the Crow is white, and the Snow blacke, yea vse all the logicke you can to proue it, you shall neuer perfwade him: and why? because he knows the contrary by experience: euen so, if we knew by experience what it were to deny our selues, and to depend vpon Christ alone for iustification, no Papist should euer be able to perfwade vs to trust to humane merits: and if wee knew by

K 3

expe-

*c. Antequam de-  
reſur baptiſmus  
admiſſi, inſtitue-  
bantur in fidei  
rudimentis. Aug.  
lib. de fid. & opor*

*\* Tu licet vsque  
ad Taxaim fugi-  
as, vsque ſequer-  
tur amor proprius.  
Eleg. lib. 2. ad  
Cymb. verſ. 1160*



ly knowers of Gods minde in his word; but alas your owne hearts doe deceiue you: many of you are ignorant of the originall tongues wherein the Scriptures were written, and so doe want one especiall helpe for the vnderstanding of them.

Secondly, you are knowne to despise all Orthodox writers, whose Commentaries might helpe you. And thirdly, that you are not guided by the spirit of truth, appears by your grosse errors pccuissly maintained by you: the which three may well conuince you of ignorance.

1. The second cause of your diseale is pride: you magnifie your owne wisdom: some of you maintaine that you cannot erre in giuing deliberate sentence in points of Diuinitie; you disable the Ministers of the Church, as though they knew nothing in comparison of you; and this knowledge of yours, or rather this proud conceit of your owne supposed knowledge causeth you to erre, according to that of *Saint Augustine*; pride is the mother which breedeth and bringeth forth the whole brood of Hereticks. Wherefore lay downe your owne vaine conceits of your pretended skill, and desire of God that you may see your owne nothing-nesse and vnabilitie, that so you may be healed: thinke it not an honour to be the head of an erroneous and factious company, or to be worshipped by them, as the *Athenians* in former times worshipped the Wolfe: despise that honour which comes not of God: thinke it a disgrace to be commended by euill men.

3. The third cause of your diseale is couetousnesse, according to that which is spoken of Sectaries in *Rom. 16. 18. they that are such serue not our Lord Iesus Christ, but their owne belly.* How many time-seruers be there which will sooth great men in their errors, and seeme to maintaine the errors of the time for their owne aduantage? and how many wauering tradesmen which will readily embrace that faction whereby they may most aduance their owne gaine: which gaue occasion in like manner to *Saint Augustine* in his time to describe an Hereticke by his

couetous-

*The way for  
authority to  
break this fa-  
ctious is to require  
of Hereticks to  
before his calum-  
nies to acknow-  
ledge his errors:  
for his Profelytes  
depend vpon  
him as vpon an  
ignorant Pro-  
phet.*

*Maler omnium  
hereticorum  
superbia. Aug de  
Genet. contra  
Manich.*

*Pierius in bio-  
rograph.*

*Hereticus est  
ut mea refert o-  
pino qui alieni-  
tus temporalis  
commodi max-  
ime gloria prin-  
cipatusque sui  
gratia Iesus ac  
nomine opinationes  
vel gignit vel  
sequitur. Aug. li.  
de uitio. cred-  
end.*

couetousnesse and vaine-glory, as you haue it in the mar-  
gent. Wherefore if euer you meane to be cured of your  
factiousnesse, despise the base gaine of it: doe not thinke it  
so excellent a matter to get by your sufferings, going poore  
into the prison, but comming rich out: account it not a  
priuiledge to haue your profelytes to boast vp and  
downe, that you shall want neither Gold nor Siluer:  
remember that of *Salomon*, the treasures of wickednesse  
profit nothing, *Pro. 10. 2.* and that of our Sauour in *Mat.  
16. 26. What is a man profited if hee should gaine the whole  
world, and loose his owne soule.*

And thus hauing shewed you the maine causes of your  
diseale, I come now to giue or to apply vnto you some  
coraziums, to eat out the dead flesh of error or Heresie:  
Heresie being one of the fruits of the flesh, *Gal. 5. 20.* Con-  
sider therefore and lay to heart, what dreadful iudgements  
haue befallen your predecessors for their factious carriage  
in the Church of God: remember what befell vnto *Thru-  
das*, *Acts 5. 36, 37.* who boasted himselfe to be some body,  
as you also doe, to whom a number of men about 400. ioyned  
themselves, who was slaine, and all as many as obeyed him  
were scattered abroad and brought to nought: and after  
this man rose vp *Iudas of Galilee* in the dayes of taxing, and  
drew away much people after him, he also perished, and all as  
many as obeyed him were dispersed. Of the which two se-  
ductors also *Iosephus* makes mention in his *Antiquities*.  
Secondly, remember what befell vnto *Elymas* for going  
about to turne away the Deputie from the faith, how hee  
was immediately smitten with blindness, *Acts 13. 11.* re-  
member what befell vnto *Arius*, whose damnable Heresie  
for a time much preuailed, how he died in a Iakes, where  
he voided his very bowels with his excrements, as *Theo-  
doret* recordeth.

Thirdly, remember what befell vnto *Anastasin* an Em-  
perour of Rome, and a great defender of *Enrichims* Here-  
tikes, how he was found dead, being smitten as it was  
commonly thought with a thunderbolt from heauen, as

I

d Philp

*Lib. 1. c. 1.*

*Lib. 10. c. 3.*

*Lib. 1. Eccles.  
li. 1. c. 14.*

<sup>d</sup> Melanct. lib. 3.  
Chron.

<sup>e</sup> Lib. 14 c. 36.

<sup>f</sup> Lib. 15.

<sup>g</sup> Lib. 4. c. 10.

<sup>h</sup> Anno. 1623.

Octob. 26. being  
Sunday.

<sup>i</sup> The Sermon of  
one Mr. Drurie  
a Priest and Ie-  
suite.

<sup>k</sup> About 90.  
persons.

<sup>d</sup> Philip Melancthon hath it in his Chronicle. Fourthly, remember what befell *Nestorius*, another ringleader of faction in the Church of God, how before his death his tongue (which hee had abused in broaching errors) was consumed with wormes, as <sup>e</sup> *Nicephorus Callistus* hath left it vpon record. Fifthly, remember what befell the Citie of *Antioch*, which was a great nourisher of faction, as *Amsterdam* is at this day, how it was shaken with an earthquake a whole yeere together, and afterwards destroyed with fire from heauen, as <sup>f</sup> *Pantus Diaconus* descrieth of it: and as in like manner *Socrates* seemeth to accord in the tripartite Historie.

Sixtly, remember what befell the Papists here in *London* not long since, how that when they were met together in an house in Blacke-friers, in an vpper roome to heare a <sup>g</sup> Popish Sermon, the floore of the roome wherein they were fell vnder them, & some other parts of the house, and suddenly destroyed a <sup>h</sup> multitude of them, & unaided others, which hardly escaped with their liues. I will not insist vpon more examples of *Pantus Samosatenus*, of *Manes*, of *Montanus*, & other Heretickes who are reported also to haue come to fearefull ends. These which haue bene named may be sufficient, to forewarne any which haue any sparke of grace remaining in them, to beware of faction: and a thousand more will not be sufficient to them which are hardened in their hearts. O thinke with your selues all yee which misleade others, that the like iudgements may befall you. God is a mighty God, and of infinite wisdom; he is able to discern your meanings, & what you hold, notwithstanding all your equiuocations, subtile distinctions, cunning euasions, and fearefull abjurations which you vse, thereby to couer your errors from the sight of authority: yea, he is able to reach you with his iudgements whether-soeuer you flye. Or suppose the Lord inflict not vpon you corporall punishment in this world, yet know for certaine, *Non maior est pena quam peccare*, there is no greater punishment: then sinne it selfe: Hee punisheth you most feuerely

feuerely in this, in that hee deliues you vp to a blinded minde; yea, vnlesse you repent, you haue iust cause to expect to haue part with the beast and the false Prophet in hell tormentis, *Reuel. 19. 20.* which I pray God to auert from you. Thus I haue endeaoured as a friend (although you esteeme me an enimie, because I tell you the truth) to turne you from your errors: if my paines shall preuaile with you, I shall reioyce with the Angels of God for your conuersion; I shall for the time to come esteeme you deere brethren; *Et gaudebo sanè me tui habere fratres.* I will not once mention your calumnies and reprobaches wherewith you haue loaded me for taking part with Gods truth, I pray God forgive you: it is a rule in *Phylsophie*, *quisquid recipitur, recipitur ad modum recipientis*: which I will english thus; good counsell is as it is taken by them to whom it is giuen: but take not that with the left hand which I offer with the right. I desire to pull you out of the fire, to preferue you from falling into the pit of eternall perdition; to plucke you out of the iawes of the deuouring Lyon: let it not be said of me (as <sup>i</sup> *Plantus* saith of them, *Lupo agnam eripere possunt, nugas agunt*) that I loose my labour; that I would haue cured you, but yee would not be cured; that I would haue saued you Ministerially, *1 Tim. 4. 16.* but yee would not be saued: but suppose I preuaile not with you, because you are settled vpon your Lees, yet I hope to perswade some that formerly haue bene seduced by you, to be more ieaalous of your opinions for the time to come, and not to receiue euery point which you erroneously hold, as an euertlasting Gospell. And say I should perswade neither you nor them, but being made more furious by that which should worke the cure, you will still remaine wolues in the Church of God, & they stray sheepe wandering in the desolate vallies, as a prey ready to be deuoured by you: then I must needs tel you, both you and your spightfull profelytes (spightfull I meane to the Church of Christ) that if you delight to swim together in the deluge of fundamentall error, you shall also, *volens*

<sup>k</sup> In penulo,  
12. 3. scem.

<sup>a</sup> Ovid lib. 1.  
Metamor.

*tes valentes, swim together in the deluge of Gods judgments; and so that of the Poet shall be verified of you:<sup>d</sup> *Nat Lupus inter oves, fulvos velut unda Leones.* But as for me, I will say with the Euangelicall Prophet *Esay c. 49. 4. surely my judgement is with the Lord, and my worke with my God.* Now O God almightie grānt, that what hath beene deliuered at this time, may worke effectually for thy glory, for the conuersion or for the conuiction of the enemies of thine eternall truth, and for the confirmation of vs thy seruants, and that for thy blessed Sonne his sake Iesus Christ the iust, to whom with thee O Father, and the holy Ghost, three persons most glorious, but one only wise God, be ascribed as is most due, all honour, praise, and glory now, henceforth, and for euermore. *Amen.**

*The second Impression.*

*FINIS.*